

THE  
**CHRISTIAN DISCIPLE.**

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TWO FAMILY PRAYERS, FOR THE MORNING AND EVENING OF  
THE SABBATH.

MORNING PRAYER.

**ALMIGHTY** and ever blessed God, Source of all being, and Fountain of all good ; we thy children, created by thee, preserved by thee, and indebted to thee for all that we possess and all that we enjoy, would come before thee this morning, to express our deep sense of thy never failing goodness to us, and to acknowledge our entire dependence on thy care. Thou hast made us in thine own image, thou hast endowed us with reason, and thou hast promised us immortality. Glory be to thy name, that thou hast made us capable of holding communion with thee, the Father of our spirits, and of receiving the revelations which thou hast graciously vouchsafed us of thy being and character, thy paternal government, thy mercy, and thy love. Glory be to thy name, for the sublime and holy doctrines, the plain and purifying precepts, and the inspiring assurances, delivered to us in the gospel of thy Son ; that the virtues which it enjoins were manifested in the spotless life of its author, and that the laws which it promulgates are sanctioned by the most powerful and momentous considerations both of time and of eternity. It is our earnest prayer to thee, O God, that our hearts may be touched by its holy influences, that our characters may be formed by its spirit, that our principles may be established on its motives, and that our lives may be governed by its laws. Let it not be our condemnation, we beseech thee, O Father, to choose the darkness rather than the light, to prefer evil to good, falsehood to truth, vanity to honour, sense to soul, and slavery to

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freedom; permit us not to wander perversely and darkly in the mazes of ignorance and sin, rather than be guided by thee in the ways of wisdom to a heavenly home.

May our attendance this day on thy public worship, and the services and instructions of thy house, be followed by the best effects on our hearts and lives. May we enter thy gates with thanksgiving, and thy courts with praise, and bring with us our best desires, our best affections, and our best resolutions to the Temple of the Lord. Suffer not our minds to be distracted, and our devotions to languish and grow cold. Let not the thoughts which ought to be engaged in the holiest offices, be still returning to the cares and pleasures and follies of a transitory world; let us not, we pray thee, take thy name upon our lips when our hearts are far from thee, when our dispositions and habits are openly at variance with the sentiments which we profess, and the services which we perform, when our intentions are still bent upon evil, and our passions are rebellious and unreclaimed. But may our prayers and meditations exalt and purify and improve us, and assist us in discharging the duties of life, and contribute to prepare us for that eternal world to which we are brought nearer by every hour.

May all who call on thy name this day, approach thee in the spirit of sincerity and truth, of humility, of reverence and of love. May all denominations of Christians, casting away their prejudices, their fears, and their animosities, be joined together in the bond of peace. May the Gospel of thy Son have free course and be glorified, may it spread through distant lands, and barbarous climes, till the whole world shall submit to its authority, and be humanized by its influence. In his worthy name, and as his disciples, we offer our petitions, ascribing to Thee, the King Eternal, Immortal, Invisible, the only Wise God, all glory and honour forever. Amen.

#### EVENING PRAYER.

OUR Father who art in Heaven, from whom all blessings proceed, and to whom all our gratitude and praise and adoration are due; in the morning we seek thy face and bow before thy throne, and in the evening we would offer on the altar of our hearts a sacrifice of thanksgiving and prayer. Accept, we beseech thee, our grateful acknowledgments for thy goodness to us this day, for preserving our lives, for shielding us from harm and evil, for supplying us with our daily food, and for permitting our attendance on the ordinances of thy house. Let it not be in vain that we



have lifted our thoughts to God, and listened to the voice of instruction. We fervently pray, that whatever good impressions have been made, may be durable, that whatever good resolutions we have formed may be stedfastly persevered in, that the errors of which we have been convicted may be immediately reformed, that the sins of which we have been proved guilty may be forever abandoned, that those devout aspirations, and virtuous sentiments which may have engaged us, may go with us from the sanctuary into the world, and regulate our thoughts, and mingle with our occupations, and guard us against temptation and defilement. May we constantly live as in thy world, in thy sight, as thy subjects, thy creatures, thy children. Let no fear be so powerful over us, as the fear of offending thee; let no hope be so cherished by us, as the hope of pleasing thee; let it be our constant study to love thee as we ought, and our most earnest endeavour to deserve thy love.

We acknowledge, most merciful God, that we have sinned, often and deeply sinned, before Heaven and in thy sight. We have left undone those things which we ought to have done, and have done those things which we ought not to have done; and notwithstanding we have been continued here from day to day, and our comforts have been spared, and thy mercies have never ceased from flowing, our ingratitude has still been manifested in our disobedience, and our transgressions have been multiplied against us. Forgive us, we beseech thee, O Father, purify and reclaim us; make us to see, and to lament our guilt, and give us that repentance which needeth not to be repented of. Enable us to become true followers of Jesus Christ, to clothe ourselves with his humility, his meekness, submission, piety and purity. May thy will, as it was his, be ours; like him may we go about doing good, and consider it our meat and drink to obey thee. May the contemplation of his character, and imitation of his example, bring us near and more near to his own perfection, and near and more near to those mansions of everlasting happiness, which he has promised to his true disciples, and gone before to prepare for them.

Take us, Almighty Father, under thy sovereign care and protection. Sanctify our domestic relations, and strengthen the bonds of nature and love which join thy servants together. May the blessings which we are continually receiving inflame our gratitude, and animate our obedience, and may those sorrows and privations with which, in thy wisdom, thou mayest see fit to afflict us, be suffered with resignation and improved to our eternal peace. Watch over us, we pray thee, during the darkness of night, and the defenceless hours of sleep; preserve our persons

and dwelling from harm, and bring us to the light of another morning, better inclined and enabled to serve thee than we ever yet have been. We implore thy mercy and grace, for ourselves and for all men, in the name of Jesus Christ, our Lord and Saviour. Amen.

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ON PIETY.

FOR THE CHRISTIAN DISCIPLE.

It is made a common reproach to that class of Christians whose opinions are those of the Christian Disciple, that they substitute morals for religion; that their system is a cold and heartless philosophy. It is not my purpose to deny, that men have called themselves Unitarians and liberal Christians, whose theology was liable to this imputation, nor that many, who believe as we do, may be guilty of that fault in practice: but when this is imputed as a necessary result or an avowed part of our views of Christianity, we repel the charge as wholly unauthorized. Indeed it seems to have less pretence to support it, than almost any other one which is cast upon us; for although we believe, that an immoral man cannot be a Christian—a truth of which some of those who make the charge do not seem fully aware—yet we think the character required by our religion is composed of much nobler principles, than were ever learned in any school of ethics; nay, we hold that even in addition to good morals, to be thoroughly right on doctrinal points, and to have faith to believe things unintelligible, is not enough. We are not indeed of that school, which looks on all righteousness as filthy rags; yet we think the truly Christian man differs as much from the merely moral man, in kind though not in degree, as Jesus Christ differed from the Heathen Philosophers. And so is the Gospel preached by liberal Christians; and they who deny it, have heard them inattentively or uncandidly. It is true, that there is less ardour or enthusiasm in the manner of those, who think that religion should be addressed to men's reason and feelings, rather than to their passions; and it is this which has caused them to be charged with coldness and philosophy. To the last imputation they may cheerfully submit, nor be ashamed of applying that mode of inquiry to discover the truths of religion, in the use of which God has blessed man's endeavours at finding out the less important, but no less divine, truths of physical nature.



But it is not so much my intention now to remark upon such aspersions, as to enforce on the readers of the *Christian Disciple* the necessity of that piety in practice, which the professors of their faith are accused of neglecting in theory. For it must be confessed, that the substitution of morality for religion is a danger more incident to those who believe as we do, than to those who make it our reproach; although the fault of substituting religious fervour for good principles, we think, is not one of less magnitude and peril. Such as our danger is, however, and by whomsoever and with whatever feelings we are warned of it, we must do all in our power to avoid it.

Piety is as necessary as morality to that perfection of the human character to which the Christian should aspire. This is very commonly said, but not so commonly attended to; for we often see men of good moral characters, which they owe directly or indirectly to religion, neglecting or laying aside that religion as if it had done its perfect work. They think that if they are moral men, and perform with punctuality and strictness the duties of life, religion is no longer necessary to them, however suitable it may be to keep up in others a sense of duty. They are convinced that the whole course of life commanded by the Christian faith is rational and suited to their nature and condition; and this appears to them so evident, that if they could not have discovered it themselves by unassisted philosophy, yet being once taught a thing so natural and undeniable, they no longer need the sanctions or the excitements of the Gospel to preserve them in the practice of it. They go on paying all decent respect to religion, because they feel its utility, and would not by their example impair its authority with those who need it more than they do. They discharge all their duties to society with exactness, avoid all immorality, and are proof against all the ordinary temptations of life; but they hardly think it a duty to keep up a communion with God, and a sense of their dependence on him. The worst of this error is, that it befalls the best of those who are not wholly in the right; for it is one that may deceive even a good man, while what I have spoken of above as the opposite fault, can only be the sin of a hypocrite or a fool. There may be morality without piety, and it is even then of some value; but piety without morality is impossible. To pretend to love God, and yet to be unjust and uncharitable to man, is a wicked mockery. But the same reason which makes this so dangerous an error, gives some hope of correcting it; because those who are most liable to it, are those, to whom exhortation is most successfully addressed.

In the first place then, if it were true that a perfect morality were the sole object of Christianity, still no morality can be sufficient without piety, because none can be secure without it. I know that honorable feeling is a high motive in many men's minds, and has produced acts of singular heroism and virtue; but yet without religion it is necessarily imperfect for want of an unvarying standard. The opinion of the world enters far more than is generally thought into the best man's notion of honour. Though we may look on it in ourselves as an independent and internal sense of what is right, and will do no wrong because we should despise ourselves if we did; yet I believe all this is conventional, and has its foundation originally in the opinions of others, and must finally look to them for its measure and rule. What profitable sense of honour would a man have in a desolate island? What security has he in society, that his own sense of honour would carry him through what would make him dishonored in the world? The custom of taking life for a trivial affront has been, nay, still is, thought honorable; but will any one pretend that his own heart and conscience approve it? yet the best of men not governed by religious feelings, have been driven to it by the fear of disgrace when their feelings recoiled in horror. And in what does this sense of honour differ from that, which it is pretended is sufficient for virtue? Can there be a stronger example than this of the necessity of piety, and the utter futility of all other sanctions of moral conduct? We may see by this how loosely that conscience swings, which is anchored on any thing but the positive command of God: there is no limit to the latitude to which a dependence on our own feelings of right or sense of honour will leave us. And let no man think that in time of temptation the positive command of God will be obeyed, unless he has been made the object of habitual contemplation and reverence.

It has been said, that every man has his price; and I believe it may be said with perfect truth of every one, who acts from any but religious motives. The purest worldly morality cannot withstand the highest worldly temptation. There is no reason why it should; for if a man reasons only as a being of this world, the greatest earthly good must be the strongest motive; and though he may be convinced that virtue is generally, even on earth, worth more than any thing for which it can be sacrificed; yet extreme cases may always be supposed, and will sometimes occur, when this rule will not, nay ought not to prevail. But when the motive is placed as much above all earthly things as a Christian's hope, what can be a sufficient temptation to lead one from duty? It is almost impossible to suppose a case when



a Christian, if he had time to reflect, could be expected to fall. Besides, there are many minute and secret thoughts and actions, which a worldly morality disregards, but which go far to make up the character, although they appear little in action. Man has always such false confidence in his own principles and resolutions, that the mere moralist would indulge many dangerous habits of mind, secure of restraining them before they should break out into actions which he disapproved; while the Christian, perhaps equally vain-glorious in his own powers, would yet purify his thoughts, because he believes and feels that they are as subject to the view of God as his most open acts.

Another reason why we should add piety to our morality is, that it is the most noble feeling in which a human being can indulge. Much as we may love our fellow creatures, and labour from feeling and principle to do them good, we cannot but look on them always with pity and sometimes with contempt. I believe even the frailest of us sometimes feels the frailty of our common nature with something like disgust. And if we raise our views no higher than earth, if we are content to hold communion with man only, we give up the highest privilege of our mortal nature—that of sometimes soaring above it. Life, with all its labours and duties and pleasures, is so far below what we at times feel we were made for; so much beneath what we hope is our destiny; our conceptions of what might be, so far outrun any thing it is given us here to see or feel; that it is hardly to be conceived, that any one should voluntarily give up the contemplation of that Divine Nature which thus seems to draw us to itself. I should think the ambition of man would make him pious; that he would glory in holding communion with that Being who made him and all things, and who alone can fill his thoughts and satisfy his imagination. What can gratify the aspiring heart of man so much, as to make God his daily companion and guide, to do every act with reference to the will of the Almighty; to be able in doubt and difficulty to look to him for counsel and aid, and by this constant fear and obedience to feel, that, humble as he is, he is yet connected in some measure with the Greatest of all Beings? I know this feeling has been abused, and that enthusiasts have thought themselves so much the peculiar care of God, that he concerned himself about things relating to them, which ought to have been almost beneath their own notice. But there is little danger of this perversion; the mind must be miserably feeble, which thinks to approach the Supreme, not by raising its own views, but by bringing Him down to earth. This has been more often the trick of fanatics, than the honest mistake even of the weakest.

I will mention one other reason for cultivating a pious habit of mind ; it is the most common one, and perhaps therefore the best. Piety is the greatest and often the only solace in distress. There are situations occurring every day, in which all human reasoning and philosophy fall powerless before the hopelessness of misery, but there is not and cannot be imagined one, in which habitual piety is not almost a perfect relief. Compared with the prosperity of life, there are scenes of suffering that pass all names of difference ; but what can be imagined to happen on earth that can depress the heart of one, who has been in the daily habit of walking with God ; and looking forward with joyful hope to the happiness of eternity as the great object of existence ? What affliction will not such a one think light in comparison ? We can hardly look abroad and see one unhappy man, whom piety would not make contented and even happy. Is he poor ? He trusts in God that he shall not be permitted either to perish, or to suffer more than he can bear. Is he sick ? It cannot be long ; God will raise him up, or take him away to a better world. Has he lost friends and family ? They are not lost to him ; he resigns them for a little while, and thinks of death only as a temporary absence from those he loved. These are feelings which triumph over the evils of life, and which no one can enjoy, who has not made God the object of his contemplation in his hours of health and happiness.

Piety is also the true and only secret of content. Is any one disappointed by the world ? weary of its objects and pursuits ? Is he one of those whom we sometimes hear complaining of the worthlessness of all things ; who thinks his soul needs higher objects than any that are here presented to it, and looks with discontent on his own situation ; and yet sees no other in the world for which he will labour or cares to exchange it ? So miserable a state of mind is incompatible with piety. If such a man would learn what it is that cheers the weary christian, who knows as well as he, what is the worth of life, let him study the Bible. If he looks on this world as an end, instead of the means of reaching a nobler and better state, no wonder he finds it insufficient to his desire. It is man's nature to look forward to the future, and when all before him is within his reach, to find it of little value ; it is so here for wise and great purposes ; whether it will be so hereafter, we know not. It may be that we shall be changed in this respect when we are withdrawn from the low pursuits of earth, and shall be content with what we possess without needing the stimulus of hope. But it is more probable that this is an inherent and unchangeable property of the soul, and that in the future world we shall forever enjoy the pleasures



of a hope that never disappoints and is never exhausted by possession. Space enough may be imagined to exist in that boundless world, for the human soul to be forever finding every thing as happy as it expected, and yet seeing a happier beyond. How vain is it then for an inhabitant of earth to look for content, without that hope, which probably will be a necessary part even of heavenly happiness? The objects of life have just value enough to lead us on from childhood to that age when we at once see their vanity, and can discover and understand how boundless is the prospect which opens beyond them. Here they should be no longer objects of pursuit for themselves, but only as necessary steps to reach what lies beyond; means of exercising those virtues and duties, which will prepare us for better things. When this hope is once firmly established, how cheerily will man go through the labours of life—disappointment can never reach him if this hope does not fail, because his real object does not depend on his success in life, but only on his endeavours; what seems to others a fruitless undertaking, he may feel to have been more useful and profitable to him, than the most triumphant success. Every human hope will sometimes desert us; the strongest passions of our mortal nature will sometimes fail, and leave us languid and inactive; avarice may be tired of accumulating, and ambition may loathe applause: but this cannot be exhausted in life, because its object and developement are beyond it. And this reason would be good, even if the infidel could make us doubt whether there be a heaven; for until we *know* there is not, this hope, even if it were in vain, would be better than any thing life has to offer. And I repeat that this hope is one that will never rise to comfort us in an emergency; but it must be cultivated by constant and daily piety, and a habit of measuring every action of life by God's commandments.

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#### THE VALUE AND INFLUENCE OF TRUTH.

THE value of correct principles is not sufficiently understood. Truth itself is not duly estimated. With many persons practice is understood to comprehend the whole of duty; a good temper and a blameless and beneficent deportment are thought to be all that is required. It is maintained that opinions are of little importance; that the decisions of the mind are not under our control; that we cannot but believe according to the evidence presented to us; and consequently are not responsible for our religious faith. Two remarks suggest themselves

in regard to these sentiments. The one is, that in this, as in almost all similar cases, there is a mixture of truth and error. The other, that there is a constant tendency among mankind to go to extremes in opinions as well as in conduct. As with one sect of christians, a correct faith is represented as every thing; with others, who seem bent only on receding as far as possible from their opponents, it is counted as nothing. Neither of these statements is correct; perhaps the truth may lie between them, equally distant from each; and when the mists of prepossession and prejudice are cleared away, she will present herself in all her native beauty and splendour. Now often there are such angry disputes about her, that she wisely keeps at a distance from the combatants, lest she should be insulted and abused; and will be found far from the scene of contention in some calm retreat; where vanity and prejudice and passion can gain no admission; and where she receives only the honest, humble, and candid votary. We propose now to inquire into the value and influence of correct principles of religious belief. We may thence derive motives to make them a principal object of pursuit.

1. We remark first, that faith is in itself a moral exercise. It is not always accidental or involuntary. Our opinions and belief are to a certain degree in our power; at least, they often depend on circumstances, which are within our control, and consequently we are responsible for the result. No reflecting person can be insensible that knowledge depends on curiosity and inquiry; that if we would see, it is necessary that we should open our eyes; and if we would embrace a comprehensive prospect we must take an elevated station. Truth may be found; yet it must be sought; it is discoverable, yet not always visible; it is plain, yet not always obvious. The success of our inquiries will depend much on the manner in which they are prosecuted. We may be diligent or remiss in them; superficial or profound; faithful or partial. The result will be materially affected by the temper of mind, with which we engage in them. We must have a serious disposition to discover the truth. We must be willing to embrace it. We must become superior to the influence of private interests, which might oppose its reception; and of prejudices and prepossessions, arising from our connexions or situation in life, from popular sentiment and fashion, and an unworthy fear of the reproach of singularity; and many other circumstances, which might hinder our discernment or acknowledgment of the truth. Above all, our moral character has an important influence on our views of religion. Are we not likely to reject doctrines, which condemn our tem-



per and conduct? Is the proud man willing to admit those truths, which inspire only humbling views of his nature and condition? Is the man, abandoned to his sins and engrossed by the pleasures of vice, ready to acknowledge those doctrines, which disclose an ultimate moral retribution, which bring no peace to the guilty conscience, and awaken only terror and distress? Does it not daily appear, that vice is the parent of doubt and unbelief; and that as men begin to yield to their criminal appetites and passions, they begin to look on the truths of religion with distrust; to consider them as questionable and uncertain; to multiply doubts respecting them; to overlook or make a wrong estimate of their evidence; to search with eagerness for suggestions, which oppose their authority, force, or application; and does not a vicious life very commonly lead to utter unbelief, as well as unconcern, in religion? On the other hand, is it not exemplified by constant observation, that if a man will do God's will, he shall know of the doctrine of Jesus, whether it were of God or whether he spake of himself? Do not the love and practice of virtue predispose the mind to the reception of a religion, which inculcates moral virtue as the great business and end of life? Is not a benevolent disposition inclined to the reception of doctrines, which inspire love to God and man? Is not a virtuous mind, self-possessed and enjoying the calm approbation of conscience, and capable of estimating benevolent and religious motives and principles, and, from its knowledge of itself, willing to think well of human nature, the best preparation for estimating the moral evidence of christianity; that is, the evidence arising from the moral character of Jesus, and the moral tendency and design of his religion; a species of proof, hardly less than irresistible, where it is weighed with due attention and by a mind capable of feeling its force. On all these accounts faith is a moral exercise. There are, it is plain, cases, in which belief is a virtue, and unbelief or error a sin. Where men are possessed of the ordinary capacity and means of forming opinions on religion, they are responsible for their opinions; and their belief or unbelief, the correctness or the falsehood of their religious principles is either a virtue or a vice, as far as it is the result of industry or negligence, of inquiry or indifference. As far as they may be affected by prejudices, which they might remove or counteract, or by their temper and course of life; or by other circumstances, which are within their control, these opinions have a moral character, and are proper subjects of moral retribution. It ceases to be unimportant what a man believes; his opinions as well as his affections must come into

the account in an estimate of his moral worth ; and may finally appear to his honour or shame, his triumph or condemnation.

II. We inquire next, what is the connexion between truth and virtue, and the influence of moral and religious principles on our temper and conduct? We answer that their influence is reciprocal ; as virtuous conduct leads to correct principles, so correct principles lead to a virtuous and pious life. What on this subject are the suggestions of reason and experience?

Every kind of truth is valuable, because all truths have in some degree a common bond of connexion. The study and possession of truth invigorates and improves the mind. Truth and virtue, and, on the other hand, error and vice, are so closely connected with each other, and the intellectual faculty, by which we discriminate between truth and error, and the moral faculty, by which we distinguish between right and wrong, virtue and vice, are so intimately allied and so nearly resemble each other, that whatever improves the former, contributes in an almost equal degree to the benefit of the latter. As the intellectual discernment is quickened and strengthened, the moral discernment seems often to acquire acuteness and vigor. We remark farther, that the propriety of the decisions of the conscience, or the moral judgment, must depend greatly on the state of moral or religious knowledge ; as the decisions of a judge are likely to be correct, other circumstances being equal, in proportion to his knowledge of the law by which our duties are regulated and our rights ascertained. Is it not true, if we appeal to experience, that in proportion to the improvement of mankind in the true knowledge of christianity, the sensibility of the conscience is increased ; the moral discernment rendered more acute ; men are accustomed to observe nicer shades of difference in moral conduct ; the importance and obligations of virtue are more highly estimated ; and a superior and constantly improving standard of moral duty and virtue is set up as the rule of life. We do not say, that the actual attainments of men in goodness are always in proportion to their intellectual improvement ; but certainly whatever tends to enlighten the conscience, to quicken the moral sense, and to elevate the moral sentiments, must be favourable to virtue.

III. We inquire next into the more direct influence of religious principles on human conduct. This must be considerable.

We acknowledge that there are many moral and religious sentiments, which are not closely connected with practice ; and many, about which there are warm contentions, of which it little concerns our virtue on which side our belief reposes. But there



are others, which are of high moment, which are essential and closely connected with our virtue; and therefore, as far as our future condition has relation to our moral character, they relate to our salvation. No sentiment, if it deserves the name of sentiment, can be more loose and untenable, than that which regards the opinions and principles, which any one adopts on the subject of religion and morals, as of no moment or of comparatively trifling importance; which at once demolishes the partition between truth and falsehood, and gives to him, who walks in the blaze of christian light, no advantage over the man who feels and gropes his way in the darkness of pagan ignorance. How is the business of ordinary life conducted, and under what circumstances may men most securely calculate on success in the concerns of this world? Is it not by an application of the established principles of worldly wisdom and prudence to their affairs? Does faith furnish no impulse to their conduct? Do they make no calculation of chances and probabilities? Are they unaffected by hopes or fears; hopes of success or fears of defeat, arising from their own past experience, or the experience and observation of others, or from their acquaintance with the common course of human affairs? Why then is it, that the principles of religion, a subject which is in the highest degree interesting, and the hopes and fears which it inspires, and the calculations which are grounded on it, should not have a proportional influence on human conduct. We do not pretend that we shall find this proper influence of religion in those cases, where its truths are, it may be, professed, but at the same time regarded with indifference and unconcern; where they are acknowledged with an unmeaning assent, but where they are neither comprehended nor felt. This, alas! is the christianity of a large portion of the community; and with respect to any direct influence of religion on such persons, they might as well believe in Mohammed as in Jesus. But we refer to those instances, in which religion may be truly said to be believed; when men have as much confidence in the being of a God as they have in their own existence, and there is equal proof of the former as of the latter; as much confidence in the divine providence as in the regular succession of day and night, of summer and winter; as much faith in a final moral retribution as in the penalties of human tribunals overtaking those persons, who violate the laws of civil society. Then indeed the true principles of religion will have all the influence for which their advocates contend; and will be found the most powerful incentives and the most effectual security to virtue.

When we consider the reason of the case, how can it be otherwise? It is impossible it should be without influence, whether a man has none or a serious belief in the being and providence of God; whether he considers virtue and vice, right and wrong, as mere names, or as real distinctions of the highest moment, immutably established by the moral governor of the universe; whether he regards himself and mankind as accountable or not accountable for their conduct; whether he believes that God has or has not had communications with his creatures; whether he regards Jesus Christ as a man a little more shrewd and a little wiser than his contemporaries, or as the appointed and inspired messenger of the Most High; his religion as merely a convenient and useful code of moral precepts, or as the authoritative instructions and precepts of the All-wise. We would not be wanting in candour towards any of our fellowmen; and it would fill us with regret to say what is unjust or untrue even of those, whose principles we regard with extreme dislike. Yet may we not ask, what is the basis of mutual confidence, except truth and integrity; but what security can you have of a man's truth and integrity, who discards the principles of religion; and what hold have you on their virtue who regard all actions as alike, and who, though perhaps they entertain a belief of a future existence, yet think that their conduct here shall not affect their condition in another life?

IV. Can it be likewise that our particular views of christianity should not affect our conduct or characters? Will religion be the same to us, whether we regard christianity merely as the result of circumstances ordinary and natural, or as taught by the immediate inspiration and confirmed by the miraculous interposition of God? Will it make no difference, whether we understand it to teach the future salvation and felicity of all men without regard to their characters, or as teaching an exact and impartial moral retribution, in which men will be left to the just consequences of their folly or wisdom, their vice or virtue? Will it make no difference, whether we regard God as an inexorable and unrelenting judge, vindictive towards his creatures, having no compassion on his frail and erring children, determined to execute the severest penalties of his law, crying aloud for vengeance and to be appeased only by the terrible sufferings and death of the kindest and holiest being, who ever appeared on earth, his own son; or whether we regard him as the father and friend of his creatures, proffering his free forgiveness on their repentance, inviting them by every affectionate motive and entreaty to virtue and happiness, and assuring them of his aid and blessing on their sincere endeavours to do his will? Will it have



no influence whether we regard God as an arbitrary sovereign, partial towards his creatures, and capriciously selecting a few of his human family for happiness, without regard to their moral character, and as capriciously, and with as little reference to their endeavours or attainments, forming the rest of mankind expressly for, and arbitrarily consigning them to eternal misery and wretchedness; or as merciful and impartial to all his offspring; regarding all with equal tenderness and love, and proffering freely to all, if they will accept them, the richest blessings to which they can aspire; making happiness the necessary result and natural consequence of moral character; punishing never for the sake of punishing, but with the most merciful designs; and rewarding men according to their use and improvement of the talents committed to them? Are not these views in the one case adapted to inspire only hatred and terror towards God, and to incline us to reject a religion, which professes to come from heaven, and represents the character of the Supreme Being as more odious than that of any human tyrant, and to feel, from principles of natural conscience, that such a doctrine could never have proceeded from the Author of Nature and Providence; and in the other case, are they not adapted to produce reverence, love, gratitude, and confidence towards our Heavenly Father, to render his service a delight, to fill us with benevolence towards our fellow men, with complacency in their virtue and success, and to dispose us to look forward with delightful anticipations to the complete development of the divine plans in regard to the human race.

We acknowledge that among those, who have held views, which we deem most erroneous, there have been many persons of eminent goodness and piety; indeed there are few cases in which men have the hardihood to follow out such principles in their true consequences; and it often happens, that they are not perfectly comprehended; or not sincerely believed; or they are so commixed with other sentiments, that their force is not felt; or other circumstances, operating even without the knowledge of the individual himself, have served to counteract and destroy their influence. So among those who have disbelieved or doubted the truth of, christianity, not among those, who oppose, revile or ridicule it, there have been men remarkable for their integrity, and kindness, and exemplary lives; and we can never cease to lament, that there should be found persons of such character who, through ignorance or false views of the religion, or an unhappy and irremediable bias and prejudice, or an unaccountable perversity of judgment, should remain neutral in the cause of human virtue, improvement, and consolation; or be un-

able to lend it their avowed and earnest aid ; but notwithstanding these individual exceptions, experience proves, that the principles which man adopts, have a considerable and direct influence on his character and life. We do not assert that they determine his moral character ; but that they have an important influence. The human character is subjected in the world to various circumstances of moral influence ; and truth and error are far from being the least powerful. Error leads to sin and truth is in a high degree conducive to virtue.

It will be found, and after the acknowledgment which has been made, it will not be deemed uncandid to say, that the false views of christianity, to which we have referred, have actually the effect on the character which we should expect them to have. Infidelity and scepticism tend to vice ; looseness of principles produces looseness of morals ; and an instance can hardly be found, in which profligacy of life has not been accompanied with unbelief, and a virtual, though perhaps seldom an avowed, atheism. In innumerable cases of vice the axe has been laid at the root of the tree ; the religious principles early instilled into the mind have been first demolished ; and not till these have been either effectually removed or shaken, has the corruption been able to make any considerable progress. If the history of men could be thoroughly known, it would be discovered that the doctrine of natural depravity has served to many as an apology for their sins ; that the sentiment that man could do nothing for his own salvation has induced many to do nothing in the way of their moral improvement ; and that the sentiment that human virtue has no worth, has made many persons quite worthless. The doctrines of fatalism and the necessity of human actions have had the most pernicious tendency on the morals of men, have removed all sentiment of responsibility, a most effectual guard to human virtue, and often led to the most dreadful crimes. On the other hand, correct principles of morals and religion form the only certain basis of a virtuous character, the best security against temptation, and a sure guide to whatever is excellent and useful.

We are bound then to regard with the utmost care the principles which we adopt. We should shun error as we would shun vice. We should look upon those who would corrupt our religious sentiments as the worst enemies of our virtue, and as aiming to introduce a moral poison into our system, which must effectually diffuse itself through the constitution. We should endeavour continually to learn more and more of the truth, and to understand the character of the religion, which claims our confidence as a perfect rule of life, and an infallible guide to honour and felicity.



Parents cannot too assiduously watch over the trust, which God has committed to them, and which he will require under the most solemn penalties at their hands. Let them beware lest the susceptible mind of youth should be infected with the virulence of corrupt sentiments; and let them be assiduous in their labours, that, so far as depends on them, the minds of their children may be early imbued with those principles, which form a sure foundation of respectability, usefulness, and happiness. Let those who give a tone to public sentiment, vigorously withstand the circulation and influence of opinions, which are false, and prejudicial and destructive to human virtue. Let them cherish with extreme solicitude those principles which lie at the foundation of social order and happiness. Let them feel that these are the strongest motives to learn the true character of that religion, which presents itself as the best friend to human virtue, and to individual and social welfare. Its truths are infinitely important; and when understood, felt, and conscientiously applied, they confer inexpressible dignity and excellence on the human character; they prove the medicine and balm of life; and if they could have their full influence, they would transform mankind into angels of light, render earth a paradise, and leave us little else to ask of God than that immortality below, which is revealed to our faith and hopes beyond the grave.

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REMARKS ON A MATHEMATICAL ARGUMENT FOR TRINITARIAN DOCTRINES.

FOR THE CHRISTIAN DISCIPLE.

A WRITER in a recent number of the *Christian Observer*, (May, 1821,) undertakes the defence of certain reputed *mysteries of revelation, which have been said to involve contradictions and impossibilities*, by an argument drawn from the science of the mathematicks. "How can the *Divine Being exist in three persons? How can God and man be one Christ? &c.*" "To these questions," the writer remarks, "it will be time enough to reply, when we are informed, how many apparently contradictory propositions in science are reconciled; how, for example, space can be proved ever divisible, and yet it be proved that no straight line can be drawn from the tangent point dividing the space between the circumference of a circle and a line touching it; how again two lines, the asymptotes of curves for instance, may be always drawing nearer to each other, yet never meet; with many other illustrations."

*New Series—vol. IV.*

I have seen the argument stated in various shapes in the writings of the orthodox, and I should think from the frequency with which it is adduced, that a good deal of stress is laid upon it. But the answer is really extremely easy, and, it appears to me, perfectly satisfactory.

1. I deny, first, that there is any proper analogy between theological propositions and those of the mathematicks. The latter, as is well known, admit of being proved by demonstration, a species of evidence which forces conviction on every mind capable of appreciating it. Whoever should undertake to deny the truth of either of the propositions contained in the above extract ; or of any other propositions which are susceptible of demonstration, however wonderful, or even apparently contradictory they might be ; would convict himself of an entire ignorance of the subject. But the case is widely different with the doctrines of the christian revelation. For I suppose no one will contend that even the general truth of Christianity is susceptible of *demonstrative* proof. The evidences are sufficient to produce conviction in every fair and unprejudiced mind. But they do not amount to demonstration. They are not connected together like the successive steps in a complete demonstration. On the contrary, they are drawn together from various sources, which are perfectly distinct and independent of each other, so that it requires no inconsiderable study and pains to estimate their collected weight. According to the different circumstances in which the inquirer may be placed, and the disposition of mind which he brings to the subject, the evidences of Christianity may produce any degree of belief, from the lowest presumption to the highest moral certainty. Nor is this all. Admit that Christianity is true ; it does not necessarily follow that all and every part of those writings which are found in the New Testament, have the sanction of divine authority. The evidence of the genuineness of different portions of the Christian writings may be extremely various. Every theological student is aware that some books of the New Testament are supported by stronger evidence than others ; and that of none does the evidence amount to mathematical certainty. But admit that each book is genuine and authentic, and properly belongs to the Canon of Scripture ; it does not follow that the received text is immaculate, that every verse and every term is precisely as it stood when it proceeded from the pen of the Evangelists and the Apostles. Or, should this be admitted, it remains to be considered whether the authorized English Version of the Scriptures is in every instance faithful to the original.

It were easy to bring examples in illustration of these remarks. Thus I might say, that, with the most perfect conviction of the



truth of the Christian Revelation, many writers of eminence have doubted of the genuineness of several of the Apostolical Epistles;\* that many more have rejected particular texts and terms as unquestionably spurious; and that no scholar claims for the Authorized English Version an entire exemption from error.

It appears then, that no doctrine of Scripture, however well supported, bears any analogy to mathematical truths; that even should it be enunciated in direct and intelligible terms, it would not force every man's assent like one of the propositions of Euclid, about which there can be no dispute; since it may be found in a book or passage of doubtful authority, or may derive its support from an obvious mistranslation.

2. But this is not all. It is not necessary to resort to this argument in order to show that the doctrines in question derive no support from the analogy to which I have referred. I will admit for the sake of argument, that the general truths of Christianity and the genuineness of the several books of the Old and New Testament, rest on evidence as certain as mathematical demonstration. Still the question recurs as to those particular propositions. What is the evidence on which *they* rest? Do you show by incontrovertible proof that they are contained in these books? If not, if you cannot absolutely *demonstrate* them, the argument from mathematical analogy is weakness itself. "How," asks the writer, "can the Divine Being exist in three persons? How can God and man be one Christ?" It seems to be admitted that no solution can be given. None is even attempted; and the writer would have his reader infer, that they have nothing to do but to receive those doctrines with implicit faith, while he labours to convince them that the apparent contradiction and impossibilities which they involve, need give them little concern, so long as there are propositions of a similar character in the mathematicks which admit of satisfactory proof! It is just like requiring a mathematician to receive a problem in spherical astronomy, which has never been demonstrated, on the ground that he has seen a satisfactory demonstration of one in geometry, apparently as difficult.

Look at it attentively for one moment further.—Here is one proposition:—*The Divine Being exists in three persons.* It is a mystery. It appears to involve a contradiction or an absurdity.—Over against this is placed one borrowed from the science of the mathematicks:—*Two lines of a particular description continu-*

\* Such are the Epistle to the Hebrews, the Epistle of James, the second of Peter, the second and third of John, the Epistle of Jude, and the Revelation. "These," says Dr. Lardner, "should be allowed to be publicly read in Christian assemblies, for the edification of the people, but not be alleged as affording alone sufficient proof of any doctrine."

ally approach each other, yet if produced ever so far will never meet. This too it must be admitted seems somewhat paradoxical; and one unskilled in the mathematicks may be tempted to pronounce it at once absurd or impossible. Yet this proposition is susceptible of the most satisfactory proof. The truth of it is as evident to the mathematician, as that of one of the simplest propositions in Euclid. But can this be said of the doctrine of the Trinity? Where is the unquestionable proof of that doctrine? In what part of the Old or New Testament do we read that the Divine Being exists in three persons? Let him, who would avail himself of this argument, point to the very chapter and verse in which the doctrine is clearly contained. Who will pretend that such a passage can be found?—No one;—the doctrine is but an *inference* at the best. The term *trinity* is not a scriptural term. As Calvin justly says of it: *It is barbarous, insipid, profane, a human invention, grounded on no testimony of God's word; the Popish God, unknown to the prophets and apostles.* The text which bears the most striking resemblance to the doctrine (1 John v. 7.) is rejected as spurious by learned trinitarians themselves. There is no other which has the appearance of being an enunciation of it. And yet its evidence is set by the side of mathematical demonstration, and we are told that it will be time enough to reply to the question, *How can the Divine Being exist in three persons?* when we are informed how many apparently contradictory propositions in science are reconciled; how two lines, the assymptotes of curves for instance, may be always drawing nearer to each other, yet never meet."

The case stands thus:

On the one hand, a paradoxical proposition in mathematicks, which is demonstrated to be true.

On the other, a paradoxical proposition in theology, which is incapable of *demonstration* from the very nature of the subject, and which possesses only a disputed and uncertain share of that kind of proof of which it is susceptible.

And it is gravely said, that we are not to question the latter, because we cannot question the former!

To the question then, *How can the Divine Being exist in three persons?* I would reply at once, that I cannot tell; and further, that I cannot find that the Scriptures authorize the use of such language in reference to the One Jehovah. And I should do it with a great deal of confidence, fully persuaded as I am that the doctrine in question is not from God, but a human fabrication. And I should make the same reply to the question which follows: *How can God and man be one Christ?* I find nothing of the kind revealed in the Bible. I do not believe the



doctrine, simply because I do not find it so revealed. I will not reject this or the other, because they are *mysteries*; but because they are not doctrines of the Bible. Prove to me that they are a part of Divine Revelation, and I will receive them with implicit faith; and where I cannot understand, I will be humble and adore. And who would not receive as true, what he believed to be a part of the word of God? If there be any so audacious; any who would dare to reject a doctrine, which they knew to be a part of the Christian system, believing that system to be divine, I will freely admit, that they can have no just title to the name of Christians, and that they merit the reproachful epithets, which are so lavishly bestowed on reputed heretics. Rational Christians are charged with rejecting certain doctrines solely because they are incomprehensible. Nothing can be more false and injurious. The Bible they receive with reverence and gratitude, and they are anxious to understand its heavenly contents. They believe *all* that they find clearly revealed; and they hold that all is clearly revealed, which it is absolutely necessary to know. But they choose to believe on the evidence of personal examination, not on the authority of other men. They refuse to call any one Master, but Jesus Christ. Him they are willing to follow. They believe in him as the way, the truth, and the life; a Teacher sent from God, who taught therefore with an authority, from which there is no appeal, and which it is a mark of the most dangerous presumption to question or deny.

N. H.

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 ERRATUM.

MR. EDITOR—As the interesting “Life of the late Rev. Joseph Motley,” in your last Number, may have excited renewed attention to the Hymn of Sir J. E. Smith, printed in the Number for March and April last, which suggested the subject of the sermon preached by Mr. M. a few days before his death, I think it proper to notice an important typographical error in the third line of the second verse.

For

‘One thought shall every *thought* remove,’

Read,

‘One thought shall every *pang* remove.’

## MISCELLANEOUS COLLECTIONS.

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FROM BURNET'S LIFE OF SIR MATTHEW HALE.

**H**E had a generous and noble idea of God in his mind, and this he found did above all other considerations preserve his quiet. And indeed that was so well established in him, that no accidents, how sudden soever, were observed to discompose him: of which an eminent man of that profession gave me this instance. In the year 1666, an opinion did run through the nation that the end of the world would come that year. This, whether set on by astrologers, or advanced by those who thought it might have some relation to the number of the beast in the Revelation, or promoted by men of ill designs to disturb the public peace, had spread mightily among the people; and judge Hale going that year the western circuit, it happened that as he was on the bench at the assizes, a most terrible storm fell out very unexpectedly, accompanied with such flashes of lightning, and claps of thunder, that the like will hardly fall out in an age; upon which a whisper or rumour ran through the crowd, that now was the world to end, and the day of judgment to begin; and at this there followed a general consternation in the whole assembly, and all men forgot the business they were met about, and betook themselves to their prayers: this, added to the horror raised by the storm, looked very dismally; insomuch that my author, a man of no ordinary resolution and firmness of mind, confessed it made a great impression on himself. But he told me, that he did observe that the judge was not a whit affected, and was going on with the business of the court in his ordinary manner; from which he made this conclusion, that his thoughts were so well fixed, that he believed if the world had been really to end, it would have given him no considerable disturbance.

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FROM FOSTER'S ESSAY ON POPULAR IGNORANCE.

It is grievous to think there should be a large, and almost perpetual stream of words, conveying crudities, extravagancies, arrogant dictates of ignorance, pompous nothings, vulgarities, catches of idle fantasy, and impertinences of the speaker's vanity, as religious instruction, to assemblages of ignorant people. But then, how to turn this current away, to waste itself, as it de-



serves, in the swamps of the solitary desert? The thing to be wished is, that it were possible to put some strong coercion on the *minds*, (we deprecate all other restraint,) of the teachers, a compulsion to feel the necessity of information, sense, disciplined thinking, the correct use of words, and the avoidance at once of soporific formality and wild excess. There are signs of amendment, certainly; but while the passion of human beings for notoriety lasts, (which will be yet a considerable time,) there will not fail to be men, in any number required, ready to exhibit in religion, in any manner in which the people are willing to be pleased with them. *The effectual method will be, to take the matter in the inverted order, and endeavour to secure that those who assemble to be taught, shall already have learnt so much by other means, as to impose upon their teachers the necessity of wisdom.* But by what other means, except the discipline of the best education possible to be given to them, and the subsequent voluntary self-improvement to which it may be hoped that such an education would often lead?

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[The following poem is by Wordsworth. It is from a collection of his poems not very common in our country, and will, therefore, probably be new to most of our readers. Its principal fault is in making the character of the warrior, a character not the most interesting to a moral or religious man, that to which its author applies his principles of conduct, and maxims of life. But it is notwithstanding a poem of uncommon power, and written in a fine sustained tone of high moral feeling.]

#### CHARACTER OF THE HAPPY WARRIOR.

Who is the happy Warrior? Who is he  
Whom every man in arms should wish to be?  
—It is the generous Spirit, who, when brought  
Among the tasks of real life, hath wrought  
Upon the plan which pleased his childish thought:  
Whose high endeavours are an inward light  
That make the path before him always bright:  
Who, with a natural instinct to discern  
What knowledge can perform, is diligent to learn;  
Abides by this resolve, and stops not there,  
But makes his moral being his prime care;  
Who, doomed to go in company with Pain,  
And Fear, and Bloodshed, miserable train!  
Turns his necessity to glorious gain;  
In face of these doth exercise a power  
Which is our human nature's highest dower;

Controls them and subdues, transmutes, bereaves  
Of their bad influence, and their good receives ;  
By objects, which might force the soul to abate,  
Her feeling, render'd more compassionate !  
Is placable, because occasions rise  
So often that demand such sacrifice ;  
More skilful in self-knowledge, even more pure,  
As tempted more ; more able to endure,  
As more exposed to suffering and distress ;  
Thence also more alive to tenderness.  
'Tis he whose law is reason ; who depends  
Upon that law, as on the best of friends ;  
Whence, in a state where men are tempted still  
To evil for a guard against worse ill,  
And what in quality or act is best  
Doth seldom on a right foundation rest,  
He fixes good on good alone, and owes  
To virtue every triumph that he knows :  
—Who, if he rise to station of command,  
Rises by open means : and there will stand  
On honourable terms, or else retire,  
And in himself possess his own desire ;  
Who comprehends his trust, and to the same  
Keeps faithful with a singleness of aim ;  
And therefore does not stoop, nor lie in wait  
For wealth, or honours, or for worldly state ;  
Whom they must follow ; on whose head must fall,  
Like showers of manna, if they come at all :  
Whose powers shed round him in the common strife,  
Or mild concerns of ordinary life,  
A constant influence, a peculiar grace ;  
But who, if he be called upon to face  
Some awful moment to which heaven has join'd  
Great issues, good or bad for human-kind,  
Is happy as a Lover, and attired  
With sudden brightness like a man inspired,  
And through the heat of conflict keeps the law  
In calmness made, and sees what he foresaw ;  
Or if an unexpected call succeed,  
Come when it will, is equal to the need.  
—He who, though thus endued as with a sense  
And faculty for storm and turbulence,  
Is yet a Soul whose master bias leans  
To home-felt pleasures and to gentle scenes ;  
Sweet images ! which, wheresoe'er he be,  
Are at his heart ; and such fidelity  
It is his darling passion to approve :  
More brave for this, that he hath much to love :



'Tis, finally the man, who lifted high,  
 Conspicuous object in a Nation's eye,  
 Or left, unthought of, in obscurity.  
 Who with a toward or untoward lot,  
 Prosperous or adverse, to his wish or not,  
 Plays, in the many games of life, that one  
 Where what he most doth value must be won;  
 Whom neither shape of danger can dismay,  
 Nor thought of tender happiness betray;  
 Who, not content that former fame stand fast,  
 Looks forward, persevering to the last,  
 From well to better, daily self-surpast:  
 Who, whether praise of him must walk the earth  
 For ever, and to noble deeds give birth,  
 Or he must go to dust without his fame,  
 And leave a dead unprofitable name,  
 Finds comfort in himself and in his cause;  
 And, while the mortal rust is gathering, draws  
 His breath in confidence of Heaven's applause;  
 This is the happy Warrior; this is He  
 Whom every man in arms should wish to be.

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SONNET.

FROM 'POEMS BY ONE OF THE FAMILY CIRCLE.'

How oft beneath his blest and healing wings  
 He would have gather'd me, and I would not!  
 Like a weak bird, all heedless of my lot;  
 Perverse and idle in my wanderings.  
 Now my soul would return, and trembling brings  
 Her wearied pinion to its wonted rest;  
 And faint with its short flights and flutterings  
 Would seek a refuge in its parent breast!  
 O Father! in thy mercy shelter me,  
 For I am worn with mortal miseries;  
 My dark and earth-entangled spirit free,  
 And plume it to ascend its native skies;  
 With loosen'd wing to thy high rest to soar,  
 And never to desert its mansion more!

## REVIEW.

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### ARTICLE I.

*An Attempt at a Scriptural Statement and Defence of the Doctrine of the Trinity, in consistency with the Unity of God.*  
By JOSEPH FIELD, Pastor of a Church in Charlemont. 12mo.  
pp. 234. Greenfield, printed by Denio and Phelps.

THIS little volume is deserving of public attention, and of the public favour, for several reasons. It appears to be the work of a man of a discriminating mind, of no small degree of comprehension, and who seems, from this publication, to have allowed himself to think with freedom and independence,—unincumbered with system, and undeterred by the fear of coming to unpopular results. Every attempt of such men to place commonly received doctrines of religion on a better foundation than they have usually stood, to explain, illustrate, and render them more intelligible, to modify, and give them a more rational form: or to show, that they are not doctrines of christianity, but its corruptions;—is entitled to consideration and to the gratitude of the christian community. Especially ought we to respect a man, who is ready to do this upon a subject, on which much public feeling is excited; at a time, when powerful influences are exerted to check the spirit of inquiry, and to intimidate those, and prevent their expressing their doubts and their convictions, who, unable to receive a doctrine, which they cannot understand, and which seems to them absurd and impossible, have been honestly seeking an intelligible faith; and in a section of the country, where the spirit of intolerance has fixed its head quarters, and where memorable examples of its power and its vengeance are presented all around him. A man who, with Deerfield, Hadley and Pelham under his eye, and with a knowledge of the hostility with which such men as Willard, Huntington, and Bailey are to be pursued, for daring to think for themselves, and to express what they think; yet is not restrained from exercising the right, which God gave him when he gave him



reason, and performing the holy duty imposed upon him by his Christian faith, and his profession as a teacher of *his* religion, who allows him to call no man on earth his master;—a man thus intrepid is entitled to no common share of the respect of christians.

The book which has attracted our attention, has other claims also of an intrinsic nature. Besides being written with great independence of mind, without reference to any prevalent system, and apparently with a single aim at what is true, and with a catholic spirit, which does not forget the rights of others in asserting its own; besides this, it is composed by one who has thought closely and connectedly upon the subject about which he writes; has viewed it upon all sides; and has endeavoured to form a complete system, intelligible and consistent with itself in all its parts, and drawn from the obvious meaning of the Holy Scriptures.

In forming his system, the author sets out with the Unity of God in its most proper sense, as an undoubted doctrine of revelation as well as of reason. This unity implies one distinct intelligence, one individual consciousness. To say, therefore, that there is more than a single, individual, distinct intelligence in God, would be to deny his Unity: so would it also, to represent the Godhead as consisting of persons, so separate and distinct as to enter into covenant with each other, by forming mutual engagements, and taking upon themselves separate offices. It would be contrary, again, to the unity of God to affirm of him, that in his nature there exists from eternity a society, which is the basis of that sort of happiness, which is the most delicious, and the most congenial with intelligent and rational existence. It would, once more, militate against the unity of God to represent a trinity of persons in his undivided nature, each performing works peculiar to himself, just as the individuals of a community have their several and separate tasks to fulfil, or as the officers of government restrict themselves each to his respective department, and to the duties pertaining to it.

‘When we are told,’ says the author, with great clearness and force, ‘that the second person in the trinity, who is God, executes the work of redemption, and that this branch of universal providence does not belong to either of the other persons; the question almost insensibly obtrudes itself, can the one, who is inactive, be the same being with him, who acts. Or can human ingenuity make any other than an express contradiction of it, when it is said, that he who sanctifies the heart, as his peculiar work, and he who does not, are one being?—If personality should be resorted to as a refuge in this difficul-

ty, making the difference applicable to persons and nothing else ; what would it avail ? Is there any thing intelligible in this expedient to free the subject from embarrassment ? It is clear that there is not ; and one might as easily produce conviction by an effort to show, that three distinct beings may be one ; as by endeavouring to prove, that three persons may have distinct parts to act, and this not interfere with unity of being.'—p. 31.

Having shown, in the first chapter, that in several points of view, the doctrine of the Trinity, as it is usually understood and explained, is inconsistent with the scriptural and necessary unity of God ; the author proceeds in the second and following chapters to a distinct and minute exposition of his own views of the several parts of the subject. Of this our limits will admit of giving but a very brief and imperfect sketch. It will be done as far as possible in the author's own words.

It does not appear, he thinks, that independently of revelation, any just conceptions of the Deity would have been attainable ; so that we are indebted to the mystery of godliness, the manifestation of God in the flesh, in the person of his Son,—of him, who was Immanuel, or God with us,—for all that knowledge of God, by which he becomes an object of our regard, reverence, and adoration. He endeavours to show, that in manifesting the Deity to men, he acts not as personally the Supreme God, but by a delegated power and authority. He is thus the Creator of the world—God having created all things by Jesus Christ. He is also a Mediator between God and man,—not as an intermediate being, of a larger capacity and higher rank than man ; but as participating in both the divine and human nature, and uniting divinity and humanity in one person.

But Jesus Christ had not only divinity and humanity united in his person, as the Mediator ; he had also a pre-existent created, as well as uncreated, nature. It is in this *created* nature, in which he existed before any other being was brought into existence, that he is styled the 'first born of every creature.' It is in this, too, and not in his divine nature, that he is the 'image of the invisible God.' Yet this finite created nature could become the image of the invisible God only by the whole fulness of the Godhead dwelling in it. This divinity, not a part but the whole of it, he must possess in himself ; which will give a specimen of an uncreated and a created nature united in one person. Thus 'in him dwelt all the fulness of the Godhead bodily ;' and it 'pleased the Father that in him all fullness should dwell.'—There can be no ground to object against this, our author thinks, as a union of two natures in one person ; and that this took place before the creation of the world—alluded to Heb. i. 2.



‘Christ then is possessed of a created, intelligent nature, produced into being by that divine efficiency, which is itself unproduced, eternal, and Almighty, and the first of creatures in the order of time, in extent of capacity, and in brightness of glory. With this intelligent nature Godhead unites itself, and makes it a medium through which divinity adapts its glorious attributes and operations to the perception of those, who cannot look upon Godhead only as presented under some definite and intelligible form. A being is thus constituted, who is the image of the invisible God, not God himself, whose nature is absolutely without boundaries and undefinable; and yet comprising the whole of Deity. . . . The eternal God, whom no man hath seen or can see, is thus revealed to us in the person of the Mediator, who is the image of the invisible God, because in him dwells the fulness of the Godhead bodily.’—p. 62.

In this complex nature, some things may be affirmed of the Mediator, in relation to his divinity, which are inapplicable to him in other respects. On the other hand, that may be ascribed to him, which can in no manner be true of the Deity. Thus the Father in the Son may know, what the Son as a man, or as a creature of the Father, does not know.

The mediation of Christ relates not to men only, but also to the holy angels, who might need as much as mortals, a sensible manifestation of the Deity. In his intercourse with them, that is, the angels, he is supposed to have inhabited a spiritual body like theirs, as when he came to appear on earth, it was in human form, in fashion as a man, and with all the properties of a man. Our author supposes this power of appearing in bodies of a different nature, not peculiar to Jesus Christ. He thinks there is no absurdity or improbability in the thought, that a messenger from heaven to earth should suddenly pass from a state of body purely etherial, to what is corruptible and gross, that he might be fitted to converse with mortals, and, having finished his sojourn below, revert to his former state. This he supposes took place in the messengers sent to Abraham and to Lot; and in the several exhibitions of our Saviour after his resurrection; as for example, when he appeared suddenly standing in the midst of his disciples, the door being shut.

Our author endeavours to show, that it was Christ, in the character of Mediator, and as an angel from heaven in the garb of a mortal man, who often appeared to men on earth prior to his birth at Bethlehem. It was he, with whom Adam communed in the garden, who appeared to Jacob in his return from Padanaram, who met Abraham in the person of Melchisedek, who appeared to Moses in the burning bush, who was the captain of the Lord's host, and the angel that conducted the Israelites in

their wanderings through the wilderness. It was the same person, who thus appeared under the former dispensation, as Jehovah, the angel of Jehovah, in whom the Godhead resided; who was afterward born into our world of the virgin Mary, having the same complex existence before as after this event; with this only difference, that before, it was angelic, or heavenly, just so far as it was afterwards human or earthly. And it is the same person, who is constituted Lord of the Universe, not in his attributes and prerogatives, as the infinite and eternal God, but in his finite and created nature. It was the same nature, which humbled itself to appear in fashion as a man, and in the form of a servant, that was afterwards highly exalted, receiving a name that is above every name.

Our author is equally dissatisfied with the common Trinitarian theory with respect to the Holy Spirit, and thinks, with many, that it has insuperable difficulties. Instead of being a distinct person in the Unity of the Deity, he thinks it is a distinct agent or being,—employed in highly important offices, having a created as well as an uncreated nature, like the created and uncreated nature of Christ, making a complex person.

His whole notion of the Trinity is thus expressed;—

‘We have found God sometimes denominated the Father, represented as one being, and one person. We have also found the Son of God, in some respects distinguished from God, and, thus far, the subject of a personality, in which divinity is not involved; and, in addition to this, so united to the divine nature, expressed by the Father’s dwelling in him, as to be personally identified with the Father, according to his own saying, He that hath seen me hath seen the Father. Here then are two distinct persons, not both divine, though both united in one, who is the Son of God; the Father uncreated, united with the Son produced to make a complex person. We have, furthermore, found the Holy Spirit a complex person, constituted, like the Son, by the indwelling of divinity in a created spirit. God the Father in whom all divine personality exists, dwells in the Son and also in the Spirit; so that the Son is truly denominated God through the personal indwelling of the Father in him, and the Holy Ghost has the same honours upon the same footing. The Trinity, upon this plan, is no other, than the divine nature, which is the first person, the created nature of the Son of God, the second, and the created nature of the Holy Spirit, the third.’

After distinctly stating and explaining and defending at large his own views of the doctrine of the Trinity, the author offers his objections to that form of the doctrine, which it seems to be assuming at the present time; passing by as obsolete, those explanations of the doctrine and modifications of it, which, though



formerly relied upon, have given place to that form, which it has now taken.

The first objection is, that it contradicts and destroys itself; first, by professing to owe all its support to express revelation, and then by declaring it impossible that it should be revealed. The second is, that it has recourse for support to a flagrant abuse and perversion of language, by applying definite terms to an indefinite, or undefinable subject.

These objections are urged with force, and the reader will probably think in a satisfactory and conclusive manner.

They are suggested, it will be perceived, by that scheme of the Trinity, which is adopted by Professor Stuart in his late publication on the subject, which rejects the use of the term *persons*, and prefers that of *distinctions* in the Deity; on the ground, that the term *person* is not applicable in its usual sense. Or if the term is retained, professes to use it, not according to its ordinary acceptation, nor in any sense that is capable of being defined, or understood.

‘Those with whom I am arguing,’ says our author, ‘admit that there are not three persons in the Godhead, in the ordinary sense of the term. But they plead, that there is no reason for wholly discarding the term, since a better is not to be found. “It has always,” says Mr. Stuart, “been a conceded point, that in the discussion of difficult subjects or the statement of them, terms might be used aside from their ordinary import.”—Allowed; but was it ever conceded that a man might vary a term from its ordinary or received sense, without defining the sense in which he would be considered as using it? If such a latitude might be taken, I see not how it would tend to render a difficult subject less difficult, &c. But it seems, if we would be orthodox Trinitarians, we must not apply the term *person* to the Godhead in the ordinary sense, nor in any other that is known, or capable of being defined; for the subject is no other than an indefinable distinction, to express which by definite terms, or in other words, by terms of any meaning, would be just as absurd, as for Paul to have gone on, and told the Corinthians what were those *unspeakable* words, which he heard in Paradise.’

How far the writer has succeeded in the design of relieving the doctrine of the Trinity from the great difficulties and objections, to which it was liable in every form and under every modification in which it has appeared, and in presenting it in a rational and scriptural light, different opinions will be entertained. Trinitarians, whose faith has not yet been disturbed, by the inquiring spirit of the day, will probably consider it, as it undoubtedly is, an entire abandonment of the most essential part of the doctrine. They will revolt from the notion of a Trinity so con-

stituted, and will think it little short of impiety to apply the term to three distinct beings, so unequal and dissimilar as finite and infinite, created and uncreated. They will think the name but ill preserved, where the essence of the thing is given up. And some, who, together with the doctrine of a Trinity, have been willing to give up the name also, will not improbably have been led to very different speculations on the subject, and think the scheme here offered pressed with difficulties scarcely less formidable, than those with which that is embarrassed which they have found themselves compelled, by the remonstrances of reason and the clear voice of Scripture, to abandon. Nor ought our author to be surprised or disappointed, should this be the case; should there be few, who are ready to fall in entirely with his views, however they may admire the spirit of freedom and independence with which he has been led to them, and respect the talents with which he has been able to explain and defend them, and admit the irresistible force of the arguments, which he has employed against the commonly received opinion upon the subject. With that freedom of mind with which this respectable writer seems to have engaged in these inquiries, and rejecting as he does, the popular doctrine, because it is unintelligible and therefore incredible; he cannot fail to perceive, that the doctrine which he has substituted for it, though relieved from some of the absurdities with which the other is charged, is yet embarrassed by others of a similar kind. That single and deliberate pursuit of what is true and intelligible, which has carried him so far, cannot fail to make him perceive the necessity of proceeding further. And he will see, that all the considerations which he has urged with so much force and justice against the notion of 'three distinct independent persons in one God,'—may be urged with something of the same propriety, against the notion of two or three distinct natures, so different as finite and infinite, created and uncreated, constituting 'one complex person, that is, one single consciousness, one agent, one being.' We have no doubt that the author has perceived, and is fully aware of this difficulty, and that he has a solution of it, with which his own mind is at present satisfied. But we are far from believing that a mind so open to the light of truth, so capable of perceiving the whole force of an objection, and so ready to follow the evidence of reason and scripture, as we are induced, by the specimen before us, to believe his to be, will continue to rest satisfied long with any solution, of which we can imagine the subject to be capable. The writer, we are sure, will not be offended nor hurt at these intimations. We make them with feelings of the greatest respect and good will; welcoming him cordially



as a fellow labourer with ourselves in the cause of truth, and in the free and fearless investigation of the meaning of the sacred scriptures; and not doubting that he is one, who believes with us, that more light is yet to be thrown upon those holy writings,—that they are destined to be yet better understood, and that in all our researches to promote this great end, it becomes us to express with freedom and plainness the results to which we are led, to bear with patience the different views of others, and to be thankful for any hints they can throw out, by which we may be led to correct and improve our own system of faith.

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ARTICLE II.

*The Church of Christ; a Sermon preached on the day of monthly communion, at the Second Independent Church, in Charleston, S. C.* By SAMUEL GILMAN. Charleston; Duke & Browne. 8vo. pp. 16.

WE owe the publication of this Sermon to the Charleston Unitarian Tract Society; an institution of which we have no further knowledge, but of whose utility we cannot doubt. If its affairs are conducted with zeal, and with the judgment which has been exercised in the present case, it may be the instrument of extending widely a spirit of religious inquiry, and a knowledge and love of religious truth. It may thus second the labours and honour the memory of the former pastor of the Second Independent Church, who was himself so fine an example of the power of the gospel, and who so nobly opened a way, which we trust will not soon be closed, for the triumph of religious freedom, and the diffusion of christian knowledge and charity. The memoir of his life and character, upon which we dwelt with peculiar pleasure in our last volume,\* presents a picture of independence, integrity, and piety, which cannot be studied without imparting something of the same spirit; and we trust that those who are labouring in the same field, will feel their obligation to tread faithfully in his steps. We hope that that memoir has been printed as one of the Charleston tracts; if not, we could recommend it, as eminently calculated to make the best impressions, and produce the best effects. It is such actual, living, exhibitions of fidelity and devotion, which are to bring men to love and embrace religion.

\* Page 290.

It is matter of congratulation that societies are every where multiplying for the purpose of publishing and distributing works of this kind. Their increase in number and in zeal is one of the favourable signs of the times ; though much still remains to be done to make them as efficacious as they might be. There is one mode of augmenting their value and influence, which appears to us to promise more than any other ; and that is, the establishment of a Library and Tract Society in every parish. Let there be an association of judicious men who shall manage a library, to which the whole congregation may have access, and who shall, from time to time, print and distribute amongst the congregation, such works as may seem to be called for by the state of religion and the aspect of the times. The good which might thus be done is incalculable. A taste for reading might be created and extended, better books would be in circulation in place of those which are now by most persons selected very much at random, hearers would be made more intelligent, and preaching more profitable ; while the personal intercourse of the minister would become more instructive, by the reference to subjects, in which books have already created an interest. Within the limits of a single parish, such an association could act with energy and judgment ; they could know certainly what was best to be done, and the best mode of doing it ; and multitudes would be thus instructed and impressed, who could never come within the operation of more extensive societies. Indeed the larger and more general institutions might be essentially aided by multiplying such minor establishments : for they would operate as auxiliaries, to make them better known, and to circulate their publications. There is no way, for instance, in which the interests of the Boston Publishing Fund could be more effectually promoted, its tracts more rapidly circulated, its exertions facilitated and its means of usefulness augmented, than by such associations in our several parishes. We recommend the suggestion to the attention of active and zealous christians throughout our churches.

The design and tendency of the sermon before us, is to inculcate the temper of a liberal and enlarged feeling of good will toward all who bear the name of Christ. From the text, *For we are members of his body*—the inquiries are made, What is the church, and Who are its members. After a rapid and spirited sketch of the various replies, which would be given to the first question by inhabitants of different countries and christians of different communions ; the preacher asks the question at the New Testament. He thence endeavours to make it appear, that the body of men who have right to be called the Church of



Christ, is formed of those who openly receive the two ordinances of the gospel, and conform in heart and life to its spirit and laws. To members of this description he thinks the interests of the visible church may be entrusted without danger; though he 'does not presume to exclude from the hope of salvation' or 'the bosom of the *invisible* church, many who never have heard of the peculiar rites of christianity, or who have been prevented from engaging in their celebration by circumstances, which none but the Searcher of Hearts can perceive or weigh.' From these statements he draws the conclusion, that the church is not so narrow in extent, or limited in time, as some imagine.

'The church of Christ, the *visible* church of Christ, is commensurate with the time that his name has been heard on earth, and with the region of space throughout which it has been and will be proclaimed. The seeds of the gospel, as they are wafted about on the four winds of heaven, fall without discrimination on those pure, gentle, virtuous, and faithful hearts, which are their appropriate soil. No matter whether they are confined within enclosures, or grow along the highways and hedges of human society; wherever they are, they receive the genial impregnation, and produce the flowers of christian grace, and the fruits of christian virtue, and are equally visited by the common light, air, and warmth of heaven. Cornelius, the heathen, in the time of St. Peter, was baptised, Cornelius received the Lord's supper, Cornelius in connection with these ceremonies was a just man, and one who feared God, and therefore Cornelius was a member of the church of Christ though no sectarian divisions, nor exclusive communions, were as yet so much as heard or thought of. In like manner, generations yet unborn shall be baptised in the name of Christ, shall sit at his table and partake of his supper, shall receive him as the messenger of God, obey his commands, imbibe his spirit, and maintain his genuine and legitimate church on earth, through far, far distant ages hence, when the names of Roman Catholic, Episcopalian, Presbyterian, Baptist, and Independent Churches, shall only be known to the curious historian, or shall have sunk far down into the dark deep gulph of forgetfulness.'—pp 10-12.

The Discourse then concludes with two lessons.

'First, as the several members which compose a living body are vitally and inseparably connected with the head, so, the same union exists between Christ the head of the church, and the various individual members, who compose it. He is our life—our principal—our origin—without which we could have had no existence as a church, nor have performed the functions, and enjoyed the felicities belonging to it. To Christ we must chiefly look for instruction, and for guidance. His doctrines must constitute the foundation of our

thoughts and reasonings, his example must be the life of our actions, his spirit must animate the most ordinary feelings of our hearts. Care too must be taken that no foreign intermixtures intrude into the place which Christ should hold. No human authority or influence should supersede his. If we ever find it difficult to reconcile any of his instructions with those of the apostles, the apostles must give way, and Christ must be the interpreter, Christ must be the oracle. If men give out for gospel that which seems to contravene the spirit and tenor of the New Testament, Christ must be consulted first, as the source of all intelligence, our true and living head. Most of all is it our duty to disclaim and avoid ranging ourselves under the banners of human names, and deducing our faith and principles of action from the speculations of this or that eminent individual. One is our master, one is our head, even Christ. There is no other name given among men, whereby they can be saved.—Why will christians forget this plain, simple, fundamental truth, and go about to beg and borrow their religion from human sources, and hang on fallible men for light and salvation, when Christ himself is waiting in their neglected bibles to impart the doctrines of everlasting life?—pp. 12, 13.

The second lesson is one of kindness and forbearance toward fellow-believers, as members of the same body; and the sermon closes with the following fine paragraph.

‘Then, when we approach the table this day, let us recollect that we belong to the thousands who have gone before us, and the millions who are yet to come after us, who all look back to one head, who is Christ, and forward to one consummation, which is eternity—whom one feeling inspires, which is love—whom one principle actuates, which is faith; whom one being adopts, supports, protects, conducts, surrounds, and owns—who is God!—*Amen!*’—p. 15.

Our readers will perceive how much reason we have to think favourably of the design, spirit, and execution of this sermon; and to congratulate the friends of religion in Charleston, that they have one among them, who can inculcate so beautiful a doctrine with so beautiful a spirit, and that there is zeal to extend it beyond the hour and place of its delivery.



## ARTICLE III.

*A Report of the case of the Jeune Eugenie, determined in the Circuit Court of the United States for the First Circuit, at Boston, December 1821. With an Appendix. By William P. Mason, Reporter. Boston: Wells & Lilly. 1822.*

If any thing in man's conduct could be deemed unnatural or astonishing, the existence of the African slave trade, as carried on by civilized nations since the early part of the sixteenth century, would excite wonder as well as horror and indignation. But those who know any thing of the history of mankind, or whose eyes are open to the scenes daily passing around them, must have ceased to account any extravagance of feeling or opinion, or any degree of moral depravity a singular phenomenon. At the same time it cannot be denied, that in the mass of society there is a vast preponderance of good over bad dispositions; and that however atrocious and unpardonable may be the actions of some, and however little reliance can be placed upon the *principles* of the multitude, the greater part of our fellow beings are sensibly alive to the impulse of *good feelings*.

Of all the enormities which blacken the page of history, the African slave-trade stands pre-eminently the sin of deepest dye. Imagination would toil in vain for a more mortifying and humbling proof of the inconsistency and imbecility of human institutions, or of the degradation to which avarice can reduce our nature, than is found in the toleration of this traffic by nations calling themselves *Christian*. A traffic, which has been more productive of bloodshed, murder, and crime of every description, than can be found in the accumulated horrors of all previous history.

The retrospect of the last few years, however, affords the most animating views of the moral capabilities of our race, and of the progress of those precepts and principles of our religion upon which alone the virtue and security of society can permanently rest. And among the triumphs of religion and humanity, the attempted abolition of the slave trade stands first. The change in men's views of this subject would indeed be astonishing, were it not for the fact above alluded to, that human nature is constituted much more largely of good than of bad feelings. A knowledge of the enormities of this accursed traffic, which had been too long successfully concealed, has at length been diffused throughout the civilized world. The groans of the wretched Africans have startled and aroused the people of

England and America, and the impulse of popular feeling and opinion in both countries has become great and irresistible. Similar views are beginning to pervade all Europe; men have begun to reason and to feel upon this subject, and the ultimate victory of humanity is therefore secured. In a few years, the African slave-trade and Cannibalism will stand upon equal pedestals in the exhibition of human depravity.

As this subject is becoming daily of greater domestic and political interest, the following sketch of its history and present situation, may be acceptable to those of our readers who have not time or opportunity for further inquiry. Previous to the discoveries of the coast of Africa by the Portuguese, in the early part of the fifteenth century, the slavery had ceased throughout Europe. But among the first advantages derived from their acquisitions on the African coast, was the revival of this traffic. Thus the most degraded nation of modern Europe is entitled to the disgraceful pre-eminence of having introduced this atrocious commerce;—and with admirable consistency, she persists in her ignominy, by remaining the only European maritime power, that has not acceded to its abolition.

The first permanent colony settled in America was established by Columbus on the Island of Hispaniola, now more commonly called St. Domingo, in the year 1493; the small one, left by him in consequence of his shipwreck in the preceding year, having been justly destroyed by the natives. And the first slaves in the new world were the captives, taken by the Spaniards in a war commenced by the inhabitants to protect themselves from the rapacity of the colonists. Soon afterwards, taxes to be paid in gold and cotton, were exacted from the unhappy Indians; but as these in a short time exceeded their means of acquisition, they were compelled, in lieu of them, to cultivate certain portions of their native land for the use of these merciless strangers. From this institution eventually proceeded the *Repartimientos*, or distributions among the colonists of the natives as slaves, by which they were reduced to the most abject and laborious servitude, which soon extinguished the whole race. When the island was first discovered, the number of inhabitants was computed at the lowest estimation to be a million. In fifteen years afterwards there remained only sixty thousand; and notwithstanding the importation of forty thousand of the simple inhabitants of the Lucayos Islands, who were decoyed to Hispaniola under the assurance that it was the paradise of their departed ancestors, who were awaiting their arrival, in a little more than twenty-five years from the discovery of the island, the Indians had become extinct.



The exterminating cruelties inflicted upon this inoffensive race excited, as might have been expected, the pity and indignation of those in whose hearts avarice had not extinguished all sense of justice and all feelings of humanity. The Dominican priests, who had been sent over as instructors and missionaries to the Spanish colonies, and who found all efforts to teach or civilize the natives utterly hopeless while they were suffering under this oppression, zealously opposed a system so repugnant to every principle of justice and religion. But their attempts to procure an amelioration of the condition of the wretched natives were as unavailing as unceasing. The mines could not be worked nor the plantations cultivated without slaves,—and the abrogation of the system was therefore determined to be impracticable. At length the celebrated Las Casas, the principal of the Dominicans and great champion of the Indians, who had long exerted himself with zeal and abilities worthy the cause he had espoused, finding all other expedients hopeless, proposed the substitution of African slaves to be purchased of the Portuguese. Although this proposition was zealously opposed, on the obvious principle, that it was iniquitous to reduce one race of men to slavery for the sake of relieving another; it was finally adopted in the year 1517, and African slaves were soon afterwards imported into Hispaniola. Thus by one of the most notorious of the inconsistencies which mark the history of enthusiasm even in the noblest and holiest of causes, was this curse first imposed upon America. The shores of Hispaniola were the first American soil polluted by the footsteps of an African slave, and they were the first to witness his self emancipation; the land which first drank his tears, was the first drenched in the blood of his oppressors; and the mountains which first re-echoed the sound of the lacerating scourge, were the first which reverberated the signal of his triumph. He is now the lord of the soil he ignobly tilled for others, and waves the banner of freedom over the scenes of his former ignominy and suffering. The voice of God speaks loudly in this event,—let the nations look to it.

The natives of Africa being of a more hardy nature than the Indians, the trade in slaves to the American colonies soon became extremely lucrative, and was undertaken by all the maritime nations of Europe. In a very few years the number exported varied from fifty to an hundred thousand, and in 1791 the British importations alone amounted to 74,000.

The means taken to procure them, and their subsequent treatment, exceed in atrocity all previous conceptions of cruelty, and would have seemed the frenzied imaginations of a maniac slave,

were they not too truly matters of history. Not only were all possible deceptions practised to decoy them on board the slave ships, or within the power of those who were employed to take them, and to surprise any who might have wandered from their hamlets, and not only were tribes excited to war with each other in order to procure captives; but at night whole villages being surrounded and set on fire, an indiscriminate capture was made of men, women and children as they were escaping from the flames, who were instantly hurried on board the vessel awaiting to receive them. But who will attempt to describe their sufferings there:—chained two and two by their hands and feet and thus fastened to the deck, with only five feet and six inches in length and sixteen in breadth, whatever might be their size, and with from four to five feet only in height between the platforms: kept weeks and months in this condition under a vertical sun—the imagination can fix no bounds to their misery. Many died of suffocation, and more of the diseases generated by the noxious atmosphere created from the heat and filth to which they were exposed, so that when inspected in the morning the living and the dead were often found chained together. So great was the mortality produced by their sufferings, that one third of those received on board the vessels died before their arrival at their ports of destination.—Well has this trade been denominated “one long continuous crime, involving every possible combination of evil, combining the wildest physical suffering with the most atrocious moral depravity.”

A moment's reflection upon the agony of the wretched captives terminating only with their lives, upon the misery of those from whom they are thus for ever hopelessly sundered, and of the cold-blooded, atrocious barbarity of those engaged in this traffic, must excite in every heart, not utterly dead to feeling, emotions of which it would be but mockery of language to attempt an expression. The first efforts to abolish this traffic were made in this country. Slavery never existed to any great extent in New England; the principles and habits of her citizens were all calculated to inspire them with a hatred of its existence, and detestation of the traffic. Of the enormities of the trade, indeed, most of them were utterly ignorant; and the state of servitude among them was of a nature so mild, and differing so little from that of common labourers, that it was not calculated to excite much feeling, excepting such as arose from a sense of its injustice. This feeling their history evinces to have been powerful and operative. The citizens of the southern states also were early enlisted in opposition to the traffic, both from feelings of compassion excited by the miseries it inflicted,



and the danger to which they might be exposed from its continuance and increase.

As early as the year 1641, attempts were made by the General Court of Massachusetts to put an end to this iniquitous trade; and from that time until the Revolution similar efforts were repeatedly made by this and the other New England colonies, and also by Pennsylvania, New Jersey, and Virginia; all which were frustrated by the British Government, who refused to ratify any acts passed to check a commerce so lucrative to the mother country. That, however, which could not be done by legislative interference, would ultimately have been effected in this province by the sentiments of the people, operating through the medium of their Courts of Judicature, whose decisions bear equal testimony to the humanity and sense of justice characteristic of our forefathers, and the imbecility of all laws or institutions dissonant to the feelings and principles of the people among whom they exist.\*

Soon after the provinces above mentioned became free and independent sovereignties, they respectively enacted laws interdicting the slave trade under the severest penalties. And in 1794, the congress of the United States prohibited it from being carried on from American ports, either by citizens or foreigners resident in them. Several additional laws were afterwards enacted; and finally, in the year 1807, the importation of slaves into the United States was totally prohibited after the first day of January in the year 1808. The infraction of this law subjected the vessel to condemnation, and the persons engaged to heavy penalties and imprisonment. Various other laws have been made in reference to this subject; and finally, on the 15th day of May, 1820, it was enacted, that if any citizen of the United States, being of the crew or ship's company of any foreign vessel engaged in the slave-trade, or any person whatever being of the crew or ship's company of any ship or vessel owned in the whole or in part, or navigated for or in behalf of any citizen or citizens of the United States, shall land from any such ship or vessel, and on any foreign shore seize, any negro or mulatto, not held to service or hard labour by the laws of either of the states or territories of the United States, *with intent* to make such negro or mulatto a slave, or shall decoy or forcibly bring or

\* In 1770, negroes began to sue their masters for their freedom and for payment of all services rendered after the age of twenty-one. Many actions for that purpose were brought between this time and the Revolution, all of which were successful.

See Report to the House of Representatives of this Commonwealth, Jan. 16, 1822. which gives an interesting history of slavery in this state.

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carry, or shall *receive* such negro or mulatto on board any such ship or vessel with intent as aforesaid, such citizen or person shall be adjudged a pirate, and on conviction shall suffer death.

Thus have the United States led the way in terminating this horrible traffic, and affixing upon it the deepest brand of infamy by abandoning all her citizens who may be engaged in it, as *pirates, enemies of the human race*, whom it is lawful for any nation to capture and put to death.

In England, while those of her subjects who were engaged in the trade, plied it with the most busy activity and relentless cruelty, the great majority for a long time had but a general knowledge of its existence, and saw its effects only in the increase of the commercial enterprize and wealth of their country. The atrocities attending it had not reached their ears, and the miseries inflicted upon the wretched Africans in the British West India Islands, were at a distance too remote to attract attention, or excite much sympathy in the bosoms of men, whose feelings were absorbed in their domestic and national concerns.

At length, in the year 1787, an attempt, originating among the Quakers, was made in the British Parliament to procure an amelioration of the trade with a view to its ultimate abolition; but although moved by Wilberforce, and supported by Fox, and Pitt then at the height of his power, it failed utterly. Subsequent efforts were made with gradual success, and, finally, after a struggle of twenty years, which called forth all the talent and eloquence of the nation, a vote was obtained on the 25th day of March, 1807, by which a total prohibition, to take effect after the first day of March, 1808, was ordained. A subsequent act of parliament has since rendered the trade by British subjects, or in British vessels, felony. In the year 1792, Denmark prohibited it to her subjects after the year 1803, and has faithfully enforced the law. Sweden abolished it in the year 1813. In 1814 Spain engaged by treaty with England to prohibit her subjects from supplying with slaves any islands or possessions not belonging to her, and to prevent the Spanish flag from protecting foreigners engaged in the traffic. And in 1817 she further engaged thenceforth not to carry on the slave trade north of the equator, and that it should be abolished throughout the Spanish dominions on the 30th day of May 1820. In the same year the king of the Netherlands also agreed to abolish it, but it was not until the year 1818, that he adopted any effectual measures for that purpose. Buonaparte, on his return from Elba in 1814, interdicted the slave-trade; and Louis, on his return in July 1815, confirmed the decree, and declared the traffic to be thence-



forth forever and universally prohibited to all his subjects, and throughout the French dominions.

In the year 1815 a treaty was entered into between Portugal and England, by which the former agreed to the abolition of the trade north of the equator, and in 1817 entered into further stipulations in order to secure the performance of the contract.

In the same year the Congress of Vienna issued their celebrated manifesto, in which the European powers proclaimed their abhorrence of the traffic, and their wishes to effect its abolition.

By the treaty entered into between Great Britain and the King of the Netherlands, the parties agreed to a mutual right of search of their respective merchant vessels within prescribed limits; and also to the right of seizure, provided any slaves should be actually found on board. Certain mixed courts of justice were also established, consisting of an equal number of members of each nation for the trial of vessels thus seized: one of which courts was to be established on the coast of Africa, and one in some colony of the King of the Netherlands. Similar arrangements were made with Spain and Portugal; limited, however, by the latter, to such of her vessels as should be found to the north of the equator, she still retaining the right to carry on the trade to the south of the line. The other European powers and America have refused assent to the right of search in time of peace.

The wars in which all Europe was lately involved, and to which America also finally became a party, operated in great measure to check the prosecution of this traffic. But no sooner was peace declared, than the desperate and unprincipled of all the nations who had been previously engaged in it, resumed their murderous employment with redoubled zeal and activity. So great was the number of vessels immediately engaged in this trade, that in 1817, only three years after the peace, notwithstanding all the laws and treaties above mentioned, *two hundred and forty thousand slaves* were exported from the coast of Africa. Two hundred and forty thousand of our fellow-beings, in one short year, torn from their homes and reduced to a cruel, lingering, hopeless bondage in foreign lands; and this too, by the subjects of nations calling themselves Christian!

Of the cruelties still inflicted upon these devoted beings, and which, if not authorized, are at least tolerated by Christian nations in the nineteenth century, the boasted age of humanity, civilization and refinement, the following specimens may suffice.

'In March, 1820, the Tartar, commanded by Sir George Collier, boarded a French vessel called *La Jeune Estelle*, of

Martinique, after a long chase. The captain admitted that he had been engaged in the slave-trade, but denied that he had any slaves on board, declaring that he had been plundered of his cargo. The English officers, however, observed that all the French seamen appeared agitated and alarmed; and this led to an examination of the hold. Nothing, however, was found; and they would have departed with the belief that the captain's story was a true one, had not a sailor happened to strike a cask, and hear, or fancy he heard, a faint voice issue from within. The cask was opened, and two negro girls were found crammed into it, and in the last stage of suffocation. Being brought upon the deck of the Tartar, they were recognized by a person who had before seen them in the possession of an American who had died on the coast. An investigation now took place; and it was ascertained that they formed part of a cargo of fourteen slaves, whom the French captain had carried off by an attack which he and his crew made on the American's property after his decease. This led to a new search of the slave-ship for the other twelve, whom he was thus proved to have obtained by the robbery; when a platform was discovered, on which negroes must have been laid in a space twenty-three inches in height, and beneath it a negro was found, not, however, one of the twelve, jammed into the crevice between two water casks. Still there were no traces of those twelve slaves; and the French captain persisted in his story, that he had been plundered by a Spanish pirate. But suddenly a most horrid idea darted across the minds of the English officers and men; they recollected that when the chase began, they had seen several casks floating past them, which at the time they could not account for; but now, after the examination of the one which remained on board the *Jeune Estelle*, little doubt could be entertained *that those casks contained the wretched slaves* whom the infernal monster had thus thrown overboard, to prevent the detection that would have ensued, either upon their being found in his ship, or by their bodies floating upon the sea.

The above, and the following account of the voyage of the French ship *Le Rodeur* are extracted from the *Edinburgh Review* for Oct. 1821.—'The vessel had now approached the line, when a frightful malady broke out. At first the symptoms were slight, little more than a redness of the eyes: and this being confined to the negroes, was ascribed to the want of air in the hold, and the narrow space between the decks, into which so large a number of those unhappy beings were crowded: something, too, was imagined to arise from the scarcity of water, which had thus early begun to be felt, and



pressed chiefly upon the slaves; for they were allowed only eight ounces, which was soon reduced to *half a wine glass per day*. By the surgeon's advice, therefore, they were suffered for the first time to breathe the purer air upon the deck, where they were brought in succession; but many of these poor creatures being afflicted with that mighty desire of returning to their native country, which is so strong as to form a disease, termed *nostalgia* by the physicians, no sooner found they were at liberty, *than they threw themselves into the sea locked in each other's arms*, in the vain hope, known to prevail among them, of thus being swiftly transported again to their homes. With the view of counteracting this propensity, the captain ordered several who were stopt in the attempt *to be shot or hanged* in the sight of their companions; but this terrible example was unavailing to deter them; and it became necessary once more to confine them to the hold. The disease proved to be a virulent ophthalmia, and it now spread with irresistible rapidity among the Africans, all of whom were seized: but it soon attacked the crew: and its ravages were attended, perhaps its violence exasperated, by a dysentery, which the use of rain water was found to have produced.' 'The consternation now became general and horrid: but it did not preclude calculation; for thirty-six of the negroes having become quite blind, *were thrown into the sea and drowned*, in order to save the expense of supporting slaves rendered unsaleable, and to obtain grounds for a claim against the underwriters.'

Fancy can add nothing to the horror of these realities: they seem to call for deeper indignation than the heart can conceive, and lead instinctively to an appeal to heaven with the involuntary inquiry, whether the vengeance of God will sleep forever.

Portugal, France, Spain, Holland, England and America are still polluted and disgraced by this infamous traffic. Portugal alone extends to it the sanction of her laws: already stained with the blood of millions, she ceases not to swell the tide of retribution which must sooner or later overwhelm her. France has indeed protested against the trade as repugnant to religion and humanity, and promulgated a formal prohibition. Yet vessels, notoriously intended for this purpose, are daily fitted out in her busiest ports with scarcely a thought of concealment: French citizens and vessels under French flags swarm the coast of Africa, and yearly bear away thousands and tens of thousands of its devoted inhabitants. We know not how a nation priding itself upon its *honour*, can tolerate this public disgrace, and trust that the popular leaders, by attracting the attention of the people to

this subject, will compel the government to wipe away the foul stain created by this most atrocious breach of national faith. The distracted state of the Spanish nation and the revolt of her colonies should not be forgotten in reflecting upon her failure to fulfil the stipulations she has entered into. A great change has recently taken place in the relative positions of the government and people in that country, and most of her colonies have assumed independence. Liberal and enlightened sentiments are rapidly gaining ground; and although a secure and radical change of character and condition must be the gradual work of many years, it is reasonable to presume, that this subject, occupying so much of national attention throughout the civilized world, and presenting so conspicuous an opportunity for the display of the principles, which the popular leaders are anxious to promote, will receive the consideration and treatment best calculated to prove their sincerity.

Holland is still degraded by the connivance of the government at the breach of the treaty above named, by her own citizens and foreigners under her flag: and still more by the officers stationed on the coast of Africa to enforce their laws, some of whom have at least assisted in evading them, if not themselves engaged in the traffic. England, from obviously interested as well as honest motives, is zealous in her efforts to abolish the trade; but all her exertions are unavailing to prevent British subjects and British capital from being extensively engaged in it, while the flags of other nations can be so easily assumed, which renders seizure of vessels illegal, unless slaves are actually found on board of them.

American capital and American citizens, also, we blush to add, are still largely employed in this nefarious commerce, escaping detection by the same expedients. The possession of the Floridas by the Spaniards afforded every facility for smuggling slaves into the Southern States: that territory being now ceded to the United States, the introduction of them into this country will become extremely difficult if the government performs its duty.

One thing only remains to be done by Amercia, and that is, to assent to a mutual right of search within prescribed limits, and subject to suitable regulations. This alone can prevent her flag from being prostituted to the protection of pirates and slave dealers. And when this subject shall again be brought before the national legislature, we trust that a sense of its necessity, now so fully established by information from the coast of Africa, will overcome the objections which have hitherto very justly existed: it being remembered, that a specific concession of this right for this particular purpose, is a virtual abandonment by the contracting



parties of any claim to visit and search vessels in time of peace, for any other purpose. Such a concession, with the laws now in operation, and the increasing zeal of the people at large, would soon terminate our participation in the guilt and ignominy of this traffic. France and America are the only nations concerned in the trade, which have not assented to this arrangement, and this is now the chief obstacle in the way of its extirpation.

The pamphlet selected for the introduction of these remarks, contains an interesting report of the case of a vessel American built, but bearing the French flag and having French papers, captured on the coast of Africa on suspicion of being engaged in the slave trade, and sent into this port for adjudication by captain Stockton, commander of the United States' schooner Alligator. The libel contained two allegations; the first, against the vessel as being employed in the slave trade, contrary to the laws of the United States; and the second, as being so employed against the *general law of nations*. The report includes a very learned and elaborate argument by the counsel in behalf of the French claimants, tending to prove that the slave trade is not an offence against the law of nations; and also the decision of the court, pronounced by the learned judge with his characteristic eloquence and ability, in which a contrary doctrine is established. After commenting upon the general theory of the national law, the nature of the slave trade, and the various laws and treaties of Europe and America concerning it, he proceeds to give his opinion as follows;—'I think therefore that I am justified in saying, that at the present moment the traffic is vindicated by no nation, and is admitted by almost all nations as incurably unjust and inhuman. It appears to me therefore, that in an American court of judicature, I am bound to consider the trade an offence against the universal law of society, and in all cases *where it is not protected by a foreign government*, to deal with it as an offence carrying with it the penalty of confiscation.'

Similar views have been entertained in the highest prize court in England; and should this principle be ultimately recognized in both these countries and in France, which by the way would be the best evidence she could give of her sincerity in attempting the abolition, nothing will be wanting, except the mutual qualified right of search above mentioned, to enable these three nations hereafter to wash from their hands the blood of this crime.

As the treaties which Spain, Portugal and the Netherlands have respectively made with Great Britain providing for the abolition of this trade, limit the right of seizure to cases *where slaves are actually found on board of the vessels*; and the right of ad-

*judication to the mixed courts* above mentioned, something more seems necessary to be done by those nations, to render their subjects and vessels engaged in the traffic, amenable to the general law of nations.

The Quarterly Review for December, 1821, contains the following remarks upon this subject. 'We think then, that, as six years and a half have passed since the combined sovereigns made this public declaration (of their intention to abolish the trade) the success of which instead of being "complete" has been entirely "negative," they are bound in honour and conscience to take some further steps: and we know of none so likely to be efficient as the one we have suggested;' (to declare the slave trade piracy.) It was our intention to have remarked upon the calumnies against this country contained in the article from which the above passage is extracted: but we have already far exceeded our intended limits, and will not trespass further upon the patience of our readers. We have been desirous to attract attention to this subject by the above statements, because there is at present none upon which a christian community ought to feel more deeply and zealously interested: because in this country the sentiments and feelings of the people have a direct and immediate influence upon the proceedings of the government; and because it is high time that the energy of the nation should be exerted, in exterminating this atrocious, remorseless commerce; in comparison with which, 'All other injustice, all other modes of desolating nature, of blasting the happiness of man, and defeating the purposes of God, lose their very name and character of evil.'

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#### ARTICLE IV.

*The right of private judgment in religion, vindicated against the claims of the Romish Church and all kindred usurpations, in a Dudleian Lecture, delivered before the University in Cambridge, October 24, 1821. By JOHN PIERCE, A. M. Minister of Brookline. pp. 24.*

THIS sermon is sensible, manly, and candid; and does honour to its author, a man universally respected and loved. The subject is distinctly announced in the title, and the right of private judgment is maintained on just and sufficient grounds. First, from the reason of the case. God has given man the power of discrimination between truth and falsehood, right and wrong;



and, in the forcible language of Tucker, the gift of a power is the call of God for the exertion of that power. Besides, religion from its nature is a matter of voluntary choice; otherwise it could not be called a reasonable service, or the worship of God with the spirit and the understanding. No arbitrary or compulsory measures can produce it. Christian faith is far different from a merely mechanical and unintelligent assent to any doctrines, however well founded; no man can be said to believe a proposition, the terms of which he does not understand. Christian piety absolutely implies the deepest and purest exercises of the heart. No external authority therefore can make men christians. The right of private judgment is maintained, in the next place, from the evils, which we may expect to follow, and which experience shows have followed, an implicit reliance on human authority. All motives to the investigation of truth are taken away, where either we are compelled to acknowledge an infallible authority, and are made to believe that no more truth remains to be discovered; or where we are forbidden to follow the results, to which, in such investigation, we may be led.

'Implicit dependence on human authority,' we give it in the words of the sermon, 'is very apt to make men place the essence of religion in something, which deserves not that distinction; and subjects men to receive, without examination and without gainsaying, the most grievous impositions upon the understanding.'

That these consequences have followed from the assumptions and claims to infallibility made by the Romish church, is then shown by decisive evidence; by the decrees of the Council of Trent; by the remarks of some of the most distinguished ministers of that church on the inutility and impropriety of allowing to the laity the free use of the sacred scriptures; by the worship, which has been paid in that church to saints and images; and by the compulsion, which has been used, to bring men to receive the doctrines of infallibility and transubstantiation.

Many of the remarks connected with these topics have great force; and we shall indulge ourselves with some quotations.

'In the Council of Trent the Bishop of St. Mark said,\* The Canons determine that the laicks ought humbly to receive the doctrine of faith, which is given them by the church, without disputing or thinking farther on it.

'One cannot but observe, how different is the language of rational and consistent protestants. As they maintain that the Scriptures

\* Father Paul's Hist. p. 141.

alone contain the words of everlasting life, and are the only perfect rule of faith and practice, they exhort all to peruse them with fidelity, not doubting, but with the honest use of their faculties, and the means of information within their reach, they will be guided into all necessary truth. They ask not for entire uniformity of faith; for they believe it impracticable in the present state of imperfect views. The free adoption and expression of conflicting opinions, they consider to be not only innocent, but indispensable to the eviction of truth. Hence that different readers of Scripture should affix different meanings to many of their contents, they consider no better an argument against the expediency of allowing men to understand them for themselves, than abuses of reason prove that men must not be allowed to use their reason in the common affairs of life.'—p. 10.

Again speaking on the subject of infallibility the preacher asks,

'What, for example, can be more incredible, than the doctrine of infallibility maintained by the Romish church! They are not agreed where it resides; but that it is the property of their church, they have not the smallest doubt. Many of them allow that every individual, even the pope, taken by himself, is fallible; but then the decisions of their general councils are infallible. This is as evident an absurdity in religion, as it would be in arithmetical calculations, to assert, that though every single cypher is of no amount; yet a certain combination of cyphers would produce a sum of unspeakable value.'—p. 11.

He proceeds afterwards to make a powerful appeal.

'Consider, for a moment, what must have been the result of implicit faith and denial of the right of private judgment, if applied to the arts and sciences. Assume, for example, the period, when the church of Rome had risen to the zenith of her power, and held the civilized world under her imperious control; and suppose, she had then, in the common affairs of life, as in religion, precisely defined, what must be believed and practised by all succeeding generations. It is demonstrable, that the sciences would have continued in the same degraded condition, to which they were reduced, during the dark ages. The arts would also have remained in the same rude state. The invention of printing would have been stifled in its infancy as the effect of magic. The mariner's compass would have been unknown. Most of those improvements, which now adorn the face of society, and contribute most effectually to the comfort and convenience of life, would have been prevented. The land in which we live, would have been, through every successive age, the exclusive abode of savages; and instead of this growing community of enlightened freemen, the arts of civilized life, which are advancing with rapid strides, our temples of religion, and our seats of literature and science, the tenants of the wilderness might still have been



practising, even on this consecrated spot, their barbarous rites.'—pp. 12, 13.

He goes on to show how imperfectly the right of private judgment has been understood even by Protestants themselves; what abuses of this right have existed in the Church of England, and among the Protestant Dissenters from that church; and then dilates upon the great evils, which have always arisen, and must continue to arise, from the attempts of one sect of christians to impose a creed upon any other. All the remarks on these subjects are rational, candid, and of great weight. The sermon is concluded with the affecting words of Baxter; 'While we wrangle here in the dark, we are dying and passing to the world, that will decide all our controversies; and the safest passage thither is by peaceable holiness.'

It may appear to some, that an attack upon Popery at this late period, is like the kick of the ass at the dead lion. We are not of the same opinion. Sufficient apology, if any were needed, for the choice of this subject on this occasion, may be found in the statutes of the foundation, on which this lecture was delivered; the errors of popery being prescribed as one of the subjects to be alternately treated. But to us no apology seems requisite for bringing the corruptions and presumption of this church occasionally before the public view; and so also the corruptions and presumption of any other church. It is a part of history of which no intelligent christian ought ever to lose sight. Were it not an incontrovertible matter of history, few of us could bring ourselves to believe that any man, presuming to call himself a christian, could ever utter a sentiment so revolting to good sense and good feelings, as that, quoted in the eleventh page of this discourse from Bellarmine, a distinguished defender of the Romish Church. 'The Catholic faith,' says he, 'teaches, that every virtue is good, and every vice evil. But if the Pope should err by enjoining vices, or by prohibiting virtues, the church would be bound to believe, that vices are good and virtues bad, unless it would sin against conscience.' Yet if men have been found, who were capable of promulgating and defending such sentiments, we are compelled to infer, that no conceivable error is so palpable and offensive, but that it may be sincerely embraced by men, who may have strong claims to the reputation of wisdom and goodness. The history of the Church of Rome is a history of the grossest enormities practised under the name of religion; and of the most unwarrantable usurpations and outrages of the rights of man, and of the most atrocious persecutions under the plea of conscience. This we say, with-

out derogating in the smallest degree from the high respect and confidence, with which we regard many of the ministers and members of that church. God be praised, that such a man as Luther had the courage to throw open the doors, and begin the labour of cleansing this Augean stable. But, if such things have been, such things may be again. The history of the Church of Rome is not the only black and polluted chapter in the history of Christendom. Others as painful and disgusting have disgraced the records of churches calling themselves reformed. Men can never be trusted with the smallest power over the consciences of their fellow men. The history of the great reformers and of our puritanic forefathers, referred to in this discourse, men who were themselves exiles and fugitives from their own homes and their dear country, that they might escape the chains of spiritual oppression, and the fires of persecution, and enjoy liberty of conscience, shows, in a mortifying and afflictive manner, how weak and frail our nature is. Vanity and intolerance are diseases to which the human constitution seems peculiarly susceptible, and which most of us 'have the natural way.' Man, as soon as he finds himself possessed of power, becomes, where he is unrestrained, outrageous in its exercise; and, like some noble domestic animals, whom we call inferior, he no sooner comes into the presence of his fellow creatures, especially if he finds them so fenced in that escape is difficult, than he is for showing them the strength of his horns.

The right of private judgment and liberty of conscience, notwithstanding all that has been written on the subject, and the advances, which have been made towards securing religious liberty, are still but partially understood and maintained. Many have learnt to think for themselves; yet few have proceeded so far as to have learnt, much the most difficult lesson of the two, that others are at liberty to think for themselves. It is not a rare case to find men, who display a singular originality in thinking, and independence in judging, for themselves, extremely bigotted, censorious, and intolerant towards those, who do not agree with them in opinion, who yet are separated only by the slightest shades of difference. It is not perhaps difficult to account for this inconsistency in human nature. Success in the pursuit of truth inspires confidence in our own powers. That strength of mind, which gives success to our inquiries, and of which men soon become conscious, produces very naturally a strong reliance on our own judgment, and a correspondent distrust of the judgment of others, when it differs from our own. Every difference from our views wounds our vanity, which in men of distinguished powers is commonly the most vulnerable



part ; and offences of this nature are deeply felt, and are very liable to produce anger, contempt, resentment, and persecution towards those, who thus incur our displeasure by questioning the infallibility of our judgments. We shall never have become possessed of the true spirit of the gospel, until we love our neighbour as ourselves ; and regard his views and sentiments with as much lenity and as much respect, as we desire that he should look on ours. This is indeed a rare and most precious attainment. It is the fruit of deep and unaffected humility, the most difficult of all the christian virtues.

We hold to the principles of religious liberty in their utmost extent and most unqualified character. By religious liberty we mean the right and opportunity of worshipping God according to our own views of duty and propriety, of investigating truth, and of publishing and maintaining our sentiments, without let, or hindrance, or prejudice from others. No man and no set of men have any right or shadow of right to call another to account for his opinions or worship ; to judge for him on these subjects ; or to prescribe sentiments or modes to him. The political power of the community extends of right no farther, than to protect every man in the peaceable enjoyment of his opinions and exercise of his religious worship ; to prevent practices, which are manifest violations of public decency and good morals ; and to the exaction of pecuniary contributions from every member of the community, assessed on the common and equal principles of taxation for other purposes, for the support of public institutions for religious instruction and worship, as they levy a tax for the maintenance of any other branch of public education. The character of these public institutions, that is, the particular appropriation, which shall be made of these contributions, must obviously be determined by the sovereign power in the state ; and this power should be exercised on the broadest principles of toleration, and respect for the rights and principles of every portion of the community. It is in this light, as a political provision for public education, and the preservation and improvement of public morals, as a ground of security to property and public tranquillity, and on these grounds only, that the political power of the state can ever be properly or righteously exercised on the subject of religion. The state neither possesses, nor can it possess, any authority to enjoin even the best established doctrines on the reception of any of its subjects ; or to compel the attendance or service of any, at any place or time, for the performance of religious worship. In all these respects men should be perfectly free. God designed that they should be free ; and religion is likely to have influence and purity according as this free-

dom is more or less secured and enjoyed. The darkest pages in the history of mankind are those, which are stained with attempts on the part of the state, or of predominant sects, to control the religion of other men. Every attempt to exercise such control, let it come under whatever form it may, should be disputed at the very threshold; and the rights, which it would violate, should never be, in any measure or for a moment, surrendered or abated. No examination of the religious opinions of another, or of candidates for ordination, or for admission to our communion or fellowship, or any other occasion of this nature, with whatever softening pretences it may be proposed, should ever be acquiesced in; because the examination of another's religious opinions is a virtual assumption on your part of an authority to control, or to call others to an account for, those opinions. Liberty of conscience and the right of private judgment should be guarded like the pass of Thermopylæ, and in the spirit of those martyrs to political freedom, who fell there.

No one can think from these remarks that we are in any measure indifferent to the character of the religious opinions, which men hold. In the present number of the *Disciple*, we have given our views on this subject at large.\* We regard the religious sentiments of any man on the principal subjects of religious belief as of high moment; as having in themselves a moral character; and so far as they affect our conduct and temper, as affecting our salvation. But innumerable and terrible have been, and must always continue to be, the evils, which arise from the attempts of any, who are invested with power, to violate the right of private judgment, to repress the freedom of religious inquiry, or to control the religious worship or opinions of others. Religion, properly so called, is a matter wholly between man and his Creator. We should contend earnestly for the promotion of what we deem truth, and for the suppression of what we deem error; but good sense, and argument, and the authority of the scriptures must be our only weapons. We should never stop short of a perfectly unlimited toleration. Where this is maintained, christians will find themselves under the necessity of living at peace with each other. It is only where the right of private judgment and free inquiry is acknowledged and unrestricted, that the pursuit of truth will be prosecuted with success; and it is only where liberty of conscience is fully accorded to all, that men are likely to be sincere in their professions; and their religion, in whatever minor respects it may be imperfect or erroneous, to become the pure homage of the heart and life to God.

\* *Essay on the Value and Influence of Truth*, p. 9.



## INTELLIGENCE.

*The Society for propagating the Gospel among the Indians and others in North America* held its anniversary meeting on the first day of November last. The sermon was preached by the Rev. Joseph Tuckerman of Chelsea, from John xvii. 20, 21. It has been published together with the Report of the Select Committee, from which we give the following abstract of the Society's operations during the year past. Seven missionaries have been employed, for limited periods, amongst our destitute countrymen, in distant settlements. Assistance has been given to the permanent support of religious instruction in two towns; and pecuniary grants made to one parish toward settling a minister, and to the inhabitants of the Isles of Shoals. We make two extracts from this part of the Report.

'The Rev. Mr. Nurse has continued his pastoral care of the church and society at Ellsworth, and his instruction of the children and youth. "It is now," he writes, "more than ten years since the Providence of God called me to this place. Previous to that time the people had enjoyed comparatively few religious privileges. No congregational church had been formed. In a little more than two years after my coming here, at the time of my ordination, a church was organized, consisting of fourteen members. By the blessing of God some small addition has been made to this little church almost every year. It is however still small. May God, in his tender mercy, bless and enlarge it, and adorn it with the beauties of holiness. If God has not granted me my heart's desire in crowning my ministerial labours with extensive usefulness, he has made my labours in my school useful to an extent far beyond what I had anticipated. The school has been kept in active operation for more than ten years with very little interruption. The number of its members has ranged from twenty to a hundred. The average number would probably be between forty and fifty. The change which has taken place in the youth here, in a literary point of view, is great, and, in relation to moral sentiments and habits, I think it is considerable. . . . The instruction imparted in this school has been extensively diffused. In it about half a hundred have become qualified to become teachers. These teachers have

been employed in almost all parts of Hancock and Washington counties. Nor have they been wholly confined to these. They have very generally been very acceptable to their employers, and very useful, I think, to the children and youth who have been under their care and tuition. Every year I appropriate a part of the money put into my hands by your Society for encouragement of schools among the poor in this vicinity. Between fifty and a hundred dollars still remain to be appropriated. Some of the books sent to me have been distributed to suitable objects, and have been gratefully received. A few I have sold to such as wanted them, and were able to pay for them; the proceeds of these I shall transmit to you, or add to the school fund, as you may direct. Those remaining on hand I shall dispose of according to the best of my judgment."

'The Rev. Mr. Kellogg performed the mission of two months at Lubec and the vicinity. Of the erection and dedication of a church in Lubec, and of Mr. Kellogg's service at the dedication, mention was made in our last Report. On the third of October the last year he arrived at Lubec, and commenced his mission. On Lord's day, the 8th, he preached. It was a joyful day to him, to see parents and children seated in their sanctuary, where but five years before stood a lofty forest, spreading itself over the whole site where the principal settlements are made. "The uniformity, simplicity, and elegance of the structure, the friendship which beamed from every countenance, and the excellency of the music, all served," observes the missionary, "to animate me upon the subject of the spiritual building into which I exhorted parents and children to be framed together, growing into an holy temple in the Lord." Beside his labours at Lubec, he visited Dennysville, No. 9, 12, 10, Calais, Perry, and Robbinstown, performing missionary duties, as occasion required. A great object in his view was to engage the people in these infant settlements to make united and vigorous efforts for the establishment and maintenance of the ministry of the gospel. Handsome subscriptions were obtained; and the prospect, in regard to the interests of Zion, was very hopeful and encouraging. Mr. Kellogg anticipated much advantage to the cause of Christ from the arrival and welcome reception of Mr. Jonathan Bigelow at Lubec. What was anticipated has been realized. The people of Lubec unanimously invited Mr. Bigelow to settle with them in the gospel ministry, and he has recently been ordained as their pastor.'

The Society's missionaries amongst the Indians are Mr. Sergeant, who continues to instruct the New Stockbridge tribe; and Mr. Baylies, who ministers on Martha's Vineyard, and has been



engaged in making inquiries concerning the Narragansets. The following extracts will give some idea of the manner in which these missions are conducted.

‘The instruction of these Indians has been continued by Mr. Baylies, on the plan adopted the last year. He has taught them personally at the different stations, at such times and in such proportions as he judged most useful to them; and provided such other instruction as appeared best adapted. He observes, “our women schools have been taught 43 weeks; taught myself 17 weeks; total 60 weeks. In the above schools were taught 166 Indian scholars; 17 whites; total 183. Of the Indian children 34 are learning their letters, 68 read in the Spellingbook, 64 in the Testament, about 80 learning to write, and 4 in arithmetic. These schools are of great importance to the Indians. Though yet in their infancy, they have been productive of great good; the scholars have made a handsome improvement; and I consider them the great key of my usefulness. I make it a point to call frequently at their houses, and in particular to visit them when sick. In these visits I am always treated with attention. The sabbaths I spend, as mentioned in former Reports, among the various tribes, according to number and circumstances; and I trust we have some profitable meetings. Rev. Mr. Thaxter and Rev. Mr. Brown have rendered this mission essential service; my prosperity in it is greatly owing to their advice and exertions. The Indians appear to be really thankful for the help they have received and are anxious for its continuance.”

‘Mr. Thaxter, in a letter to the Secretary, writes: “I have sufficient evidence to believe, that the measures pursued by Mr. Baylies have had a good effect, especially with the rising generation at Chabaquiddick. They improve. They unanimously requested me to thank the Society for their benevolence to them, and hope that they will continue it.” In a letter of 16 June last, Mr. Thaxter writes; that he visited the Natives at Chabaquiddick the preceding week; that it afforded him great satisfaction to see the children, and “to observe their orderly and decent behaviour;” and that their improvement in writing exceeded any thing he had seen.’

‘The Secretary having desired Mr. Baylies to make inquiry concerning the present state of the Narraganset Indians, and particularly to ascertain, whether they would be inclined to a removal to the westward, should provision be made for a general and permanent Indian settlement, with the advantages of civil improvement and christian privileges; an original Indian letter has been forwarded to him on the subject. It was dated

"Charlestown, July the 22, A. D. 1820," and signed by the Chief of the Council of the Narraganset tribe.

"I have talked," he writes, "with a number of the tribe concerning the matter. They wish me write an answer. As to inhabitants of our tribe, we find them to be upwards of four hundred—in Charlestown and the adjacent towns. Our lands lays in said town, which I believe as nearly as I can find out is estimated at about three thousand acres.—State of schools. When the Society does not form a school for us, we send our children to school among the white people—those that is desirous for their children to have learning.—State of religion. There is a regular church of Baptist people among the Indians, and we have meeting house, which is only Church or Meeting house in the town of Charlestown. Our forefathers has given a lot of forty acres of land to the whites for the purpose of erecting a Church on. They have not erected any Church, but still hold our land. We wish there might be a Church erected, and no matter how soon. Our morals is we believe in our tribe as sivil as you will generally find in any tribe whatever. We have laws to go by among ourselves and Council men to oversee the tribes affairs, and a Clerk to do the business.—As to being removed we wish not to remove in a wild country. We have farms, and houses, here, our charter is good, and those that will work may get a comfortable liveing here, and those that will not work here, it is not likely they would do much in a wild wilderness. We have land enough, and wood enough, and join the salt water; own boats for wishing [fishing] &c. &c.

"We feel ourselves under the greatest obligations imaginable to return our unfeigned thanks to the Honourable Society for what instructions they have bestowed on our tribe, and believe it is not money spent in vain—and wish a continuance of the school, &c.

"Signed in behalf of the Narrigansett Indians in Charlestown County of Washington by

TOBIAS S. ROSS C. C."

The Report also contains information respecting the St. Francis Indians, the Canada tribes, the Passamaquoddy and the Mohegan.

The officers of the Society are

His Honour William Phillips, President.

Rev. Eliphalet Porter, D. D. Vice President.

Rev. Abiel Holmes, D. D. Secretary.

Rev. William E. Channing, D. D. Assist. Secretary.

Samuel H. Walley, Esq. Treasurer.

Mr. Josiah Salisbury, Vice Treasurer.



*Massachusetts Peace Society.*—The sixth annual meeting was held in Boston on the 25th of December last, and an Address delivered by James Savage, Esq. The Report, read at the same meeting, gives us the following information.

‘In the course of the year there have been distributed at the expense of this Society and its Auxiliaries :—

‘Of the various numbers of the *Friend of Peace* 6462

‘Of smaller Tracts 9368

‘In this distribution, besides what have been circulated in the United States, 570 copies of the *Friend of Peace* have been sent to Europe, Asia, and the British Provinces in America, with about the same number of smaller Tracts.

‘In consequence of a donation of twenty dollars from a gentleman of the Society of Friends, submitted to the chairman of the committee, there have been distributed

‘Copies of the *Friend of Peace* 170

‘Of other Tracts 145

‘An edition of 1500 copies of the *Convention Sermon*, by the Rev. Dr. Parish, was printed at the expense of one gentleman of this society ; and after a considerable sale, the residue was given to the committee for gratuitous distribution.

‘The Hollis Branch of this society caused to be published an edition of an Address delivered to them on the fourth of July by the Rev. Humphrey Moore.

‘To Peace Societies in other states and to individuals, there have been sold in the course of the year 2049 copies of the *Friend of Peace*, and 467 smaller Tracts.

‘Four Auxiliary Societies have been added to the fifteen which had been previously formed : one at Franklin of fifteen members ; one at Uxbridge of eighteen members ; one at Shirley of nine or ten members ; another at Campton and Thornton, in New Hampshire, of twenty members. The East Had-dam Branch in Connecticut has been increased from sixty to eighty members.

‘In Framingham in this state twenty-seven new members have been added to the M. P. S. ; in Charlestown eleven ; and many respectable individuals have joined the society from different towns in this and the neighbouring states.

‘A letter has been received from the society in London, accompanied with copies of the *Herald of Peace* to August, 1821. From these sources it appears, that the Society for Promoting Permanent and Universal Peace has been supported and encouraged by numerous and liberal subscriptions, from people of both sexes, and of several denominations ; that important Auxiliary Societies have been formed in various parts of the kingdom ;

that one or another of their Tracts has been translated for distribution in Germany, Holland, France and Spain,—and that in France a society has been formed in favour of Universal Peace. The Peace Societies in Britain and in this country have had increasing cause to acknowledge the aid derived from the editors of newspapers and periodical works, by giving extensive publicity to many important articles, original and selected, which tend to advance their object. New periodical works have also been established in both countries, which promise much aid by the dissemination of humane and philanthropic sentiments. For as war, root and branch, is of the very essence of barbarism, whatever tends to enlighten or humanize the minds of men, must also tend to diminish its atrocities and accelerate its abolition.'

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*Marine Bible Society of Boston and its Vicinity.*

Hon. Wm. Gray, President.

Rev. Wm. Jenks, Corresponding Secretary.

Mr. Wm. Marston, Recording Secretary.

Mr. Eben. Francis, Treasurer.

Extracts from the first annual Report :

'Our Society is by its constitution auxiliary to the American Bible Society. An early application was therefore made to that respected and highly efficient institution, which has the prayers and shares the labours of so many in our country, for aid in commencing our work. With a promptitude and liberality, which do honour to their Board of Direction, two hundred copies of the Sacred Scriptures were immediately sent on for our use. These were of different size and price ; giving the Directors of this Society, an opportunity of choosing among the editions published by the Parent Institution. Since this period 100 more have been sent for and purchased. The account then for the year is as follows :

200 Bibles presented by the American Bible Society,  
100 ordered since,

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300 total received. Of these now remain on hand

13 octavo Bibles,

59 duodecimo,

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73 in all—making the distribution, 228.

'Though this number may appear small, when compared with the annual circulation of the Scriptures effected by other Societies ; yet it is to be recollected that the above number of copies was distributed to voluntary applicants—not sought out, but



themselves seeking to possess the Divine Word. Had the wharves and boarding houses for Seamen, and the vessels entering our harbour or preparing to leave it been all visited—and in some places the indefatigable benevolence of the friends of the Bible has done as much—our Society, had it enjoyed the ability, might have increased the amount in, perhaps, a tenfold ratio.

‘Yet, notwithstanding its infancy, and feeble means of doing good, the Society has not been unmindful of the duty of seeking its objects. A few months after its formation, when the United States’ ship *Constitution* was to leave this port for the Mediterranean, a Committee of the Board of Directors was appointed to visit her, to ascertain the wants of the seamen, and to supply them with at least a Bible for every mess. Accordingly, on the 30th of April this vessel was visited. Several gentlemen accompanied the Committee, and were gratified to find, that their views had been anticipated by the Parent Society. Already was a sufficient number of Bibles sent to the Navy Yard at Charlestown for the use of this ship, allowing a Bible to each mess, and giving opportunity to the men, if they desired it, (as Commodore Hull, it is understood, was instructed by the National Society,) to purchase on their own account when their wages should be received. The Committee seeing that their care had thus been happily rendered needless, as regarded the crew, and desirous that a memorial of the Society should yet be found on board this favourite vessel, obtained leave of Commodore Jones to present a Bible for the Chaplain’s use. At a subsequent visit this was done, and two other elegant copies also, though of smaller size, presented respectively to the Officers of the Ward-room and the Midshipmen.

‘Beside the English Bibles specified above, in the course of the past year opportunity has offered of distributing three German Bibles, one French Bible, an Italian Testament, and six Spanish Testaments, procured by the obliging agency of John Tappan, Esq. Treasurer of the Massachusetts Bible Society. The necessity for an occasional supply of Bibles and Testaments in these and other foreign languages, induced the Directors to resolve that, when the funds might permit, Bibles and Testaments in foreign languages should be procured for the deposit, in order to meet that necessity. This vote was communicated to the Corresponding Secretary of the American Bible Society—and the subject was also suggested to the Rev. Nathaniel E. Sloper, Secretary of the Port of London Society for promoting religion among seamen. This gentleman, whose zeal for the welfare of seamen is great, was requested to forward the design

by application to the Committee of the British and Foreign Bible Society, but as yet no answer is received.'

*Foreign Mission School in Cornwall, Conn.*—Some account of the present state of this institution, the object of which is the education of young heathens, may be acceptable to our readers. It is five years since its establishment.

'The state of the school has been generally prosperous, during the year past.

'The annual examination and exhibition of the school, were very interesting to a crowded audience. Among the visitors were several strangers, gentlemen of intelligence and distinction, who were much gratified. Among the pieces exhibited were a *Cherokee Council of War*, on the subject of the present dispute, between the Cherokees and the Osages, and a *Dialogue in Owhyhean*, respecting the late intelligence from the Sandwich Islands.

'In the course of the year, George Sandwich embarked from Boston for his native islands, as has been mentioned in a preceding part of this report; Lewis Keah, the surviving youth from the Marquesas islands, followed his companion to an early grave; and William Peters, one of the Oneidas, was dismissed for mental incapacity and for disobedience.

'Within the same period, there have been the following additions to the school; viz. two youths of our own country, Bennet Roberts and Erastus Cole, both from the state of New York; three Sandwich islanders, named Whyhee, John Elliot Phelps, and Henry Ta-hee-te, of whom Phelps is thought to give evidence of uncommon piety; a New Zealander, named Thomas Zealand; James Lewis, a descendant of the Narragansett tribe of Indians.

'The whole number of pupils is thirty-four; of whom seven are from the Sandwich islands; one is from Otaheite; one from New Zealand; one is a Malay; eight are Cherokees; two Choc-taws; three of the Stockbridge tribe; one of the Oneida tribe; One Tuscarora; one Narragansett; two Coughnewagas; one Indian youth from Pennsylvania; and five youths of our own country. Of these, nineteen are professors of religion, and five others are thought to have become religious in a time of uncommon seriousness among the pupils. Respecting those who have been admitted to the privileges of the school, within the period embraced by this Report, it is proper to observe, that no youths from our own country are received, without evidence of piety, promising talents, and a desire to be employed hereafter, as missionaries, or assistants, in some parts of the heathen world.



Whyhee and Zealand had lived in respectable families, been instructed in the rudiments of the English language, and given proof of an amiable, mild temper, and a disposition to acquire knowledge. Lewis has for some time been an exemplary member of a Baptist church. He holds to open communion.

'The health of the present pupils has been good, except that one of the Sandwich islanders has been in danger of the consumption, and one of the Cherokees is suffering under an illness of several years duration. In the first of these cases, at least a temporary relief has been obtained; and it is hoped, that caution may avert unfavourable symptoms till the young man can exchange our climate for the more congenial one of his native country.

'Among the pleasing instances of liberality, which the school has experienced the year past, the donation of more than two hundred dollars from the Baron de Campagne, who resides near Zurich, in Switzerland, deserves particular notice. The venerable donor had seen some account of the five Sandwich islanders, who were first taken up, and made the beneficiaries of the Christian public in this country. He was greatly struck with their character and prospects, and was desirous of conferring upon them some proofs of his paternal regard, and of his interest in them, and in the mission to their countrymen. The disposition of the money he submitted to the principal of the school, who thought that the purchase of globes, and the foundation of a small library, containing religious books, for the use of the pupils, would be particularly useful, and would perpetuate the gift of the benevolent stranger. Such a library was commenced, and received the name of the donor.'

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#### NEW PUBLICATIONS.

A Sermon before the Auxiliary Education Society of Young Men in Boston, January 23, 1822, on occasion of their third anniversary. By S. F. Jarvis, D. D. Rector of St. Paul's.

A Discourse before the Boston Society of the New Jerusalem. By Thomas Worcester.

Fifth Report of the Society for prevention of Pauperism in the City of New York. pp. 40.

Address at the opening of the Columbian College, in the District of Columbia, January 9, 1822. By the President, W. Staughton, D. D. pp. 32.

A Letter to the Right Reverend James Kemp, D. D. Bishop of the Protestant Episcopal Church in the Diocese of Maryland; and

an Address to the Congregation of St. John's Church in the City of Washington ; occasioned by the appointment of a Unitarian Chaplain to Congress : on Sunday, December 9, 1821. By the Rev. W. Hawley, Rector of said Church. pp. 8.

A Sermon delivered in Plymouth, December 23, 1821, on the Lord's day after the anniversary of the Landing of the Fathers. By W. B. Torrey, Pastor of the Third Church in Plymouth. pp. 24.

A Sermon at North Bridgewater, October 31, 1821, at the Ordination of the Rev. Daniel Temple and Rev. Isaac Bird as Evangelists and Missionaries to the Heathen. By the Rev. R. S. Storrs, Pastor of the Church in Braintree. pp. 52.

Elements of Interpretation, translated from the Latin of J. A. Ernesti, and accompanied by Notes ; with an Appendix containing extracts from Morus, Beck, and Keil. By Moses Stuart, Prof. Theol. Seminary, Andover. 12mo. pp. 124.

Sermons on Various Subjects, by the late Henry Kollock, D. D. 8vo. 4 vols. Charlestown.

Letter to the Members of the Methodist Episcopal Church in the City of New York. By Caroline M. Thayer.

The duty of religious toleration, mutual sympathy, and fellowship amongst Christians of different denominations ; a Sermon delivered at Weymouth on a peculiarly interesting and important occasion. By Jacob Norton.

Three Important Questions answered, relating to the Christian Name, Character, and Hopes. By Henry Ware, Minister of the Second Church in Boston. New York. 12mo. pp. 24.

Letters on Unitarianism ; addressed to the Members of the First Presbyterian Church in the City of Baltimore. By Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government in the Theological Seminary of the Presbyterian Church in the United States at Princeton. 8vo. pp. 312.

We understand that some notice of this work is in preparation by a gentleman in this neighbourhood.

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## ORDINATION.

At Canton, January 30, Mr. BENJAMIN HUNTOON. Introductory Prayer, Rev. Mr. Bailey of Medway ; Sermon, Rev. Mr. Pierce of Brookline ; Ordaining Prayer, Rev. Mr. Ritchie of Needham ; Charge, Rev. Dr. Harris of Dorchester ; Right Hand of Fellowship, Rev. Mr. Ware of Boston ; Concluding Prayer, Rev. Mr. Sanger of Dover.

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## TO CORRESPONDENTS.

P. has been received.